

DUNDEE MASONIC CLUB,

25, SOUTH TAY STREET,
DUNDEE,

19.....



THOMAS WILLIAM TEW, J.P.
RT. W. PROV. G. MASTER W. YORKSHIRE.
ETC. ETC.

PK.

Est et fideli tuta silentio
Mercēs :

Reverables.
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Masonic Addresses

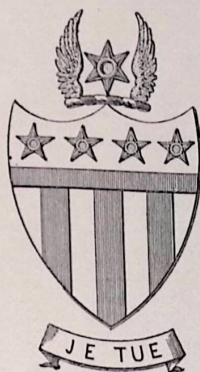
OF

THOMAS WILLIAM TEW, J.P.

R.W. PROV. GRAND MASTER OF WEST YORKSHIRE

PAST GRAND DEACON OF ENGLAND

&c. &c.



WITH SOME ACCOUNT OF HIS LIFE AND
MASONIC CAREER

BY

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PROV. ASSIST. GRAND SECRETARY

Wakefield :

W. H. MILNES, THE RADCLIFFE PRINTING PRESS

1892

PREFACE.

THE illness which put a stop last year to the active discharge of the official Masonic duties of the Rt. W. Prov. G. Master of West Yorkshire, has called forth warm expressions of respect and sympathy from all parts of the Province.

By his regular and constant attendance at Provincial and other assemblies, Bro. Tew has made himself personally known to a large proportion of his brethren; and by his fearless exposition of Masonic truths, his exemplary practice of Masonic virtues and his lofty appreciation of the eternal principles of the Craft, he has won the esteem of all who have come within the circle of his influence.

It was felt that his utterances on these manifold occasions were of so useful and important a character that it was desirable they should collectively be placed on permanent record. To this he cheerfully assented, and this volume is the result.

Bro. Tew entrusted this duty to me and, aided by his valuable counsel, I have made a selection from his many addresses, which I now present to his numerous friends. To add to the interest which I doubt not these papers will excite, I have briefly traced his brilliant Masonic career from its commencement, and have supplied connecting links and explanatory comments; prefacing the whole by a few chapters detailing his home life and surroundings.

In discharging this trust I have met with much sympathy. The archives of the province have been placed at my disposal by the W. Deputy Bro. Henry Smith and the Prov. G. Secretary Bro. Herbert Green, and I have to thank Bro. the Rev. George S. Dunbar for kindly transcribing several of the MSS.

The illustrations, as well as the Chapters on the Charity Committee and the Library, were an afterthought. The former cannot fail to add to its attractions, whilst without the latter, this work in its relation to Bro. Tew would certainly be incomplete.

J. MATTHEWMAN.

9, St. John's Square,

Wakefield, *1st October, 1892.*

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[These Collotype Illustrations were supplied by MESSRS. HALL, of Wakefield, chiefly from Photographs taken by themselves.]

INTRODUCTORY.



CHAPTER I.

PONTEFRACT.

THE origin of the word Pontefract, or as it is more commonly called Pomfret, seems to be a very much disputed question. The archæologists and newspaper notes and queries' correspondents hold periodic discussions on this point. Then there is a pause ; the wrangle for a time ceases. Suddenly, and without warning, it breaks out more vehemently than before, and judging by the lengthy arguments that have appeared in support of first one theory and then another, it promises to be interminable. With this little dispute I have no concern, I leave the dialecticians to settle it amongst them. Pomfret, whatever origin its name may have, must however possess an interest and an attraction to every intelligent student of the history of his native shire.

Of all the many feudal strongholds which came into existence during the 11th 12th, and 13th centuries, few were more formidable, or better fitted by natural position to dominate the surrounding districts, than was that of Pontefract. Like the monks of old, the barons had an eye for a good situation, and to visit Middleham, Warwick, or in fact almost any of the castles of the middle ages, of which, now, scarcely more in many instances than the mere site remains, is to concede that they lost no opportunity of seizing upon, and making use of those positions upon their extensive domains best calculated to secure them from attack, or which, by judiciously aiding nature, might very easily be made capable of successful resistance.

But it is not to Pomfret's Norman Keep, not to its once impregnable walls that, on this occasion, I would draw attention. The gallant chivalry

of a De Lacy; the brilliant court of "Time honoured Lancaster"; the violent end, whether by starvation or otherwise, of the Black Prince's ill-fated son; the cultured captivity of James, afterwards first of the unlucky kings of Scotland of that name; these, or any of the numerous incidents which crowd the chronicles of Historic Pomfret, might afford both interest and amusement, but they are not my theme. Let us leave the lordly barons and stately dames, the mail-clad crusaders and the holy pilgrims, and turn to honest burghers and plain citizens. Let us see what was the life of Pomfret at a somewhat later date, when, shorn of its grandeur, its castle was a ruin.

Within the shadow of its walls, and under the protection of its lord, was the ancient borough or town of Pomfret. Of small extent and doubtless scanty population, it yet possessed a vigour and manifested a vitality which command our respect. Incorporated as early as the 12th century, it may claim to be one of the oldest municipalities in the kingdom. Its charters, nine of which I am told are extant, range from 1194 (*temp.* Richard I.) to 1685 (*temp.* Charles II.) By the first of these interesting documents, a prætor or bailiff was empowered to execute judgment and justice in the name of his lord and to gather in all his lawful dues. This state of things continued until the days of Richard III., who by royal charters, dated 1484, gave to the burgesses power to elect from amongst themselves, a Magistrate or Mayor. Thus, the chief authority, instead of being a nominee of the lord, was now the chosen of the people. It might be interesting to inquire what inducement Richard had, to cause him to make this concession, but that would be going too far afield. We now see that Pontefract, as early as the end of the 15th century, had a Mayor and Corporation. Doubtless it had its strifes and troubles, but it appears to have gone on steadily and on the whole prosperously, producing from time to time honest, justice-loving burgesses, who took the responsibility of governing their fellows, and did their duty according as they understood it. That there were many such worthy citizens, all, more or less, tradesmen or shopkeepers, appears from another interesting incident in Pomfret's history to which I propose briefly to allude: I mean the issue of tokens.

Most towns of any consequence issued these convenient means of giving small change, and in fact, owing to the imperfect condition of the



PONTEFRACT CASTLE.



regular coinage, they became for a time an absolute necessity. Numismatists declare that Pontefract had no less than *thirteen* different specimens, all issued by tradesmen of good standing and position. They were doubtless a convenience, both for themselves and their customers. Most of these men were grocers or mercers, and the curious may readily ascertain the names of these enterprising individuals and even get a sight of specimens, if not of all, at any rate most of the tokens thus circulated.*

Pomfret is in the hundred or wapentake of Osgoldcross. Camden† says :—" In the market place was formerly, the famous cross of Saint Oswald which gives name to the hundred, and was anciently a sanctuary at which none could be arrested, and a *fread way* leading to it with about two yards all round it, was, till lately, left unpaved."

If, in the days of William Camden‡ the cross is spoken of as "formerly" existing; it need scarcely be said that no such structure now occupies the market place. There is a so-called Market Cross, the less said about which perhaps, the better.

Osgoldcross‡ is clearly a corruption of Oswald's cross, and whatever there may or may not have been in the market place, there is no doubt that a cross of that name stood a short distance from the town, on the Ferrybridge Road. Part of it is still to be seen, and Camden gives a sketch of it.

Oswald, nephew of Edwin, King of Northumbria succeeded that monarch on his death, A.D. 633. Converted from Paganism by Saint Aidan, to him, it is said, the establishment of Christianity in this portion

* It may not be uninteresting to add that the tokens referred to were issued as follows :—

1. By Boniface Cowper, grocer, and A. his wife.
2. By George Daniell and Lee Hartley.
3. By George Daniell and E. his wife.
4. By Thomas English.
5. By Timothy Field, Grocer.
6. By Lee Hartley, grocer, 1666.
7. By Lee Hartley, grocer, 1668.
8. By Thomas Hathornwhite, 1669.
9. By Richard Lyle, mercer, and Mary his wife.
10. By Robert More, grocer.
11. By Isabel Oates, widow of William Oates, draper, 1649. (This is the earliest example of a Pomfret token with date).
12. By Joseph Wilson and E. his wife, 1666.
13. By Joseph Wither, inn-holder, 1666, at *pe Star*. A star of 16 rays.

† Britannia: description. Vol. III. 286.

‡ 1551—1623.

§ Called in Doomsday Book, "Osgotcross."

of England is largely due. He was slain in battle by Penda, the heathen King of Mercia, in A.D. 642, or thereabouts, and being canonized at a later date became the patron saint of the district. The fight between Penda and Oswald, is generally allowed to have taken place at Oswestry. Speaking of this place which he calls "Oswestre" or "Oswaldstre," British "Croix Oswalde," Camden writes* :—"It has its name from Oswald, King of Northumberland (having before been called Maserfield), whom Penda, the pagan King of Mercia overthrew and slew here in a great battle, and caused his dead body to be torn in pieces with the most barbarous cruelty. Whence a very ancient christian poet† sings thus of him" :—

Cujus et abscissum caput abscissosque lacertos
Et tribus affixos palis pendere cruentus
Penda jubet; per quod reliquis exempla relinquat
Terroris manifesta sui, regemque beatum
Esse probet miserum; sed causam fallat utramque.
Uxor enim fratris minime timet Oswinis illum
Imo timere facit nec Rex miser imo beatus
Est qui fonte boni fruitur semel et sine fine. ;

Traces of the name are common in Yorkshire, and he is the patron saint at Methley, Flamborough, and Nostell§ or Wragby.

I might give many other examples to show how frequently Oswald is connected with churches, or associated with the names of places, as in Oswestry, but will confine myself to one or two. To quote Camden|| once more. In his account of Lancashire and Cheshire we find the

* *Britanniæ descriptio*. Vol III. 8.

† Name not mentioned.

‡ In Bishop Gibson's edition of Camden the lines are thus rendered into English :—

The bloody victor Penda straight commands,
Cut off the monarch's head and both his hands
And each be fixed upon a lofty stake,
That all beholders thence might warning take
Of Penda's power, and deem the holy King
A wretch forlorn; but fails in either thing.
Avenging Oswy, fearless of his hate
Approaches fast nor dreads his brother's fate,
Alarms the Conqueror and this lesson gives;
The King who at the fount of blessing lives
In endless joy, how'er in pieces torn
By tyrant's power, is not a wretch forlorn.

§ Mr. Rowland Winn, of Nostell, on being raised to the peerage, took the title "St. Oswald."

|| *Britanniæ descriptio*. Vol. III. 376.

following :—" Not far north of this (Warrington) is Winwīc, one of the richest livings in England, on the top of whose church are these lines in a barbarous old character about King Oswald " :—

'*Hic locus Oswalde quondam placuit tibi valde ;
Northanbumbroꝝ fueras rex nuncque polorum
Regna tenes loco passus Marcelde* vocato.*'†

The south transept of the cathedral in the old city of Chester is called the Parish Church of Saint Oswald, and is, or was divided from the main building.

Thus we see that Pomfret is full of associations with the past and therefore abounds in interest. It has its local historians ; but no history that I have yet seen, does justice to a town, of which it may be said, that from the distant period of Roman occupation down to to-day it has lived its life ; that under Saxon, Dane, and Norman it has played its part ; that it has grown familiar with Plantagenets ; has risen against the tyranny of a Tudor ; has fought and bled for a Stuart ! It is true that Pomfret has not figured very conspicuously in Hanoverian or more recent days, it has not helped largely as heretofore to " make history," but who knows what is in the future ? † Once famous and important, it may yet again become so, but in any case it will always be interesting, filled as it is with monuments of antiquity and associated as it so long has been, with the England of the middle ages.

* Called in Green's History, Maserfeld.

† Translation in Gibson is :—

Oswald, this ground
Was grateful found
To thee, whose hand
Northumberland
Late ruled ; now owns
Celestial thrones.
In Marcelde field
Thou life didst yield.

‡ There is an old saying at Pontefract which smacks of Mother Shipton :—" Lincoln was, London is, but Pomfret shall be, fairest city of the three."

CHAPTER II.

LEATHAM, TEW AND COMPANY.

AFTER the destruction of the Castle, Pomfret's importance appears to have dwindled, but yet the old stock of vigorous burgesses continued.

About the year 1780 in the market place of the old town stood a draper's shop kept by a respectable tradesman named John Leatham, a Quaker. Being a reputable man and a man of honesty and substance, over his counter a custom arose, out of the necessities of the times doubtless, which gradually developed in this particular instance into a rough and ready system of banking. Country farmers, having disposed of produce or stock, found it convenient instead of carrying home their cash, themselves possibly of doubtful sobriety the while, to leave it in the care of honest John Leatham. John would give them an acknowledgment, and would as time went on and his transactions increased, possibly pay a small per centage by way of interest. Here we have the germ of a system which, growing under the fostering care of Leatham, became at last a business in itself, and the result was the formation of a bank.

The Pontefract Bank was established by a deed in 1801 which dated backwards to March the first in the year of our Lord one thousand eight hundred, and the partners, its founders, were the before-mentioned John Leatham, together with James Jackson, Thomas William Tew and Edward Trueman. Branches were opened at Doncaster and Pontefract simultaneously, the Wakefield portion not commencing until 1809.

Thus was set on foot the firm of Leatham, Tew and Company. The house, in which it first carried on its primitive system, was the property of Edward Trueman, though tenanted by Thomas William Tew, and was situated on pretty much the same spot where the Bank is

now located. It was seen at once that it supplied a want long and severely felt, and the prosperity of the firm became from the first assured. This state of things continued until the expiration of the original agreement, which took place in 1822, previous to which the names of William Leatham, son of John Leatham the senior partner, and Edward Tew, son of Thomas William Tew had been added.

John Leatham, the originator of the scheme, died on the first June, 1823, at the ripe age of 83, and was buried in the Quaker's Burial Ground in Southgate, Pontefract. He was shortly followed by James Jackson, and in 1824 the firm consisted of William Leatham, Thomas William Tew, Edward Trueman and Edward Tew, together with Flintoff Leatham, who for some years shared the interest of his brother William.

Neither the Leathams nor the Tews of this period appear to have shown any taste for public life. Content to live peaceably and quietly, they suffered their partner Edward Trueman to use his discretion and to occupy himself with municipal affairs and politics to whatever extent he chose. Mr. Trueman entered into this life with keenness and zest. He was Mayor of the town no less than five times and presided, as Returning Officer, at the General Elections of 1812 and 1818, the commencement and close of a Parliament of unusually long duration. He was an active and zealous man and was largely instrumental in obtaining several useful Acts of Parliament which benefitted the neighbourhood, of which those establishing turnpike roads between Wakefield and Pontefract, Wakefield and Aberford, and Leeds and Doncaster, may be mentioned.

On the death of Mr. Edward Trueman, in 1831, the firm was again re-constituted, and the names signed were William Leatham, Thomas William Tew, Edward Tew and Joshua Trueman, the last being the elder son of Edward Trueman deceased.

In the following year occurred the death of Thomas William Tew. This took place at Doncaster on the 22nd October. This Thomas William Tew, the father of Edward Tew, of Crofton Hall, and the grandfather of Thomas William Tew, of Carleton, was a Deputy Judge of the Honour Court of Pontefract, and was an officer in the West Yorkshire Yeomanry, then under the command of Earl Fitzwilliam.

Between the years 1793 and 1844 much discussion arose and great feeling was shown in relation to the great question of the responsibilities and public duties of the Bank of England. It is not necessary to go into it here, we may only say that it was ended by the passing of the Bank Currency Act in 1844, and that Thomas William Tew, the elder, took so great interest in the matter that he published a detailed statement putting forth his views on this great financial subject.

On the retirement of Joshua Trueman, which occurred in 1834, the firm became what it has since continued to be—Leatham, Tew and Company. This state of things remained until 1842. In that year William Leatham of Heath, Wakefield, died, and the partners left were Edward Tew and William Henry Leatham. The former, who was a partner for some 58 years, directed the policy and conducted the affairs of the firm with great ability and success, during a time too, when panics, such as those of 1825 to 1828, 1857 and 1866, needed a cool head and a steady nerve. When houses like Overend, Gurney & Co. were tottering, and the Bank of England was compelled to advance £45,000,000 in three months, such was the stability of Leatham, Tew & Co. that they stood in no need of help, but from their own resources successfully met all claims upon them. Mr. Edward Tew died at Crofton Hall, Wakefield, on the 6th of November, 1876. In 1860 however, his son Thomas William Tew had entered the Bank, and in 1862 he became a partner. The management of the Pontefract branch of the business has rested in his hands down to the present time. The other partners are Edward Aldam Leatham, Misarden Park, Gloucestershire, Esq., High Sheriff of the County, M.A. of London University, and for many years Liberal Member of Parliament for Huddersfield, Percy Tew, Heath Hall, Wakefield, Esq., Samuel Gurney Leatham, Hemsworth Hall, near Wakefield, Esq., and John F. Leatham, of Hemsworth, Esq.

Such was the rise of the banking house of Leatham, Tew and Company.

CHAPTER III.

THOMAS WILLIAM TEW.

THE subject of this very brief sketch is, as we have said, the son of the late Edward Tew, Esq., J.P., D.L., of Crofton Hall, Wakefield, for a long time the principal partner in the firm of Leatham, Tew and Company, and the grandson of Thomas William Tew, Attorney at law, and Deputy Judge of the Honour Court of Pontefract. Born at Doncaster on the 13th May, 1828, on his father removing to Heath, in order to superintend the Wakefield branch of the Bank, Thomas William Tew commenced his education with Miss Gleadhill, a lady who succeeded the Nuns, who previously had occupied the Old Hall, at that very pleasant village near Wakefield.

The first boys' school to which he was sent was at Adwick-le-Street, near Doncaster. The proprietor was the Rev. Dr. Inchbold. Boys' schools, it need scarcely be said, were conducted upon very different principles in those days, and the misery and discomfort there endured, is still fresh in the memory of former pupils. Never very robust, at a very tender age, Thomas William Tew was thrown amongst one hundred and twenty heedless lads, and went through an experience of school life which is impossible in these days. There seems to have been a lack of supervision and no check upon excessive fagging, which developed into cruelty. Of course, it will be said, boys will be boys; that they are naturally callous and indifferent to the sufferings of others; that such things always happen at school; that it is a part, and by no means an unimportant part, of a lad's training and education; that it was the recognized system of the time, and so on; all of which may contain a certain amount of truth, but at any rate there ought to be some consideration shown and some thought bestowed upon a boy's moral and material welfare. Then the food

was neither inviting in quality nor too abundant in quantity, and a weekly administration of brimstone and treacle, with one or two other coincidental phases of a similar nature, almost lead one to suppose that Charles Dickens has not drawn upon his imagination, but that Dotheboys Hall did actually exist, and Mr. Squeers was not a fiction of his fertile brain.

Boys must wash too, though my experience goes to show that there are instances who would dispute the necessity—and the choice lay in a struggle for possession of the one basin in the dormitory or an unlimited accommodation at the pump trough in the yard. All this was part of the system recognised and carried out in the days of our grandfathers; and very possibly Dr. Inchbold would have felt deeply grieved and wounded, if anyone had illnatureedly suggested, that he might possibly have given a little more thought and care to the comfort of the boys entrusted to him. On the other hand, perhaps, his own experience had been of a like, or worse character, and he may have been posing all the while as (by contrast) a benefactor to benighted youths, whose fate it was to be sent away to school. Anyhow, the result, so far as Thomas William Tew was concerned, was the same. He was sent home ill, too ill to remain, and the "system," there is little doubt, could not in his case be considered a success. Some months' residence at Scarborough, under the care of the late Dr. Bennett, of Wakefield, combined with a more generous diet, restored him to comparative health.

He was then sent to the Wakefield Grammar School. This old foundation goes back to the time of Queen Elizabeth, the date of the Charter being 1591. It stood and still stands (but to what baser uses turned!) in what was then a very scantily peopled part of the town, on the very outskirts in fact, and was approached by a ginnel (that word alone will describe it), long, dark and dirty, named the Goodybower. The Head Master was the Rev. Dr. Carter, and here Thomas William Tew spent some three and half years, learning some little classics, but I fear not much besides. He then went to Brighton, where he read French with Mr. H. S. Turrell, and Mathematics with the Rev. Alfred Spalding, of whom he speaks in very high terms. This was undoubtedly the best and most beneficial period of his educational career. With careful and individual teaching, with help at hand just at the moment it was most needed, progress, solid, substantial

progress, was the result. At last it became necessary to decide upon a profession. A very eminent engineer of those days, one closely connected as private secretary with George Stephenson, and associated with him in his most successful enterprises, was a Mr. Frederick Swanwick.* To this gentleman Thomas William Tew was articled, and for thirteen years he resided at Whittington some few miles from Chesterfield. He was engaged during this period in practical surveying and railway construction, took part in the formation of the Nottingham and Lincoln and Nottingham and Mansfield Railways, the Mansfield, Pinxton and Selston, some extension branches of the Midland from Newark to Southwell, and in a very extensive geological survey of the Stanton-by-Dale property, upon which had been established the Stanton Iron Works, now a very large and thriving concern.

And now occurred a great change in the career of Thomas William Tew. At the wish of his father he gave up engineering as a profession, came to Pomfret and entered the Bank. This was in 1860. In 1862 he became a partner.

From that time down to the present he has resided near Pomfret, and has taken the warmest interest in the old town. Socially he has identified himself with the place, whilst of its history and archæology he has been a constant student, so much so, that he may be considered one of the best informed of its inhabitants in all that is attractive in this interesting old borough. He will discourse to you of its castle and its sieges, its churches and its monasteries, its ancient municipal charters, its coinage and tokens, in fact on any matter connected with the town, directly or indirectly. He has got together most valuable information, some of which has been published. He has a collection of the Pomfret siege coins, priceless as to their value, and second only to that of the British Museum. He knows the exact locality where the ancient monuments and landmarks of the neighbourhood, so few, alas! now remaining, formerly stood, and all the while he has managed a banking concern, carried on farming operations on a large scale, has presided at Mechanics' and Young Men's Institutes, has read papers to archæological and other societies, and has taken the liveliest interest in all that concerns suffering humanity.

* Engineer to the Midland Railway Company. He constructed the line from Derby to Leeds.

INTRODUCTORY.

In 1860 Thomas William Tew was placed on the Commission of the Peace for the West Riding of the County of York, since which time he has been most regular in attendance at Quarter Sessions, and has become Chairman of the Bench of Magistrates at Snaith and Goole.

In 1862 he undertook the onerous and somewhat arduous duties of Secretary and Treasurer of the Pontefract Dispensary. In this Institution, down to to-day, he has taken the warmest possible interest, has spared no labour, no time, no trouble in its behalf; both he and the members of his family have given largely to its support, and by his constant, unremitting care, he has placed it upon a footing, which, the most sanguine, a few years ago, would not even have dreamed of.

Possessed with great energy for work, he appears to have had no idle hour and whatever he has taken in hand, from that moment its success has seemed assured. He was for ten years Chairman to the Pontefract Highway Board, and has held the corresponding office amongst the East Hardwick Trustees, besides being Chairman of the Pontefract Gas Light Company. He is a member of the Junior Carlton and St. George's, Hanover Square Clubs, as well as of that of the Leeds and County, and has contrived during his exceptionally busy life to find time for occasional continental tours, in which he has always been accompanied by the members of his family.

In 1860 Thomas William Tew married. His wife, Amelia, the daughter of the late Captain E. Thompson, Royal Staff Corps of Engineers, has ably seconded her husband in all his philanthropic works. They have issue one son and three daughters. The son named Edward Grosvenor is at Magdalen College, Oxford, and, after taking his degree, will probably enter the Bank and occupy the place so long and so energetically filled by his father.

Pomfret owes much to Thomas William Tew, and, to do the town justice, it readily acknowledges the obligation. Whatever movement has taken place with a view to its moral, social or material well-being, with that movement has his name been associated. Possessed of means he has generously distributed those means, and in addition to his public benefactions (and their name is legion), he has given large sums for charitable purposes and relieved many a poor and distressed family

in the true spirit of almsgiving, in secret. There are hundreds who have cause to bless the name of Thomas William Tew for

His little, nameless, unremembered acts
Of kindness and of love,

which, as Wordsworth declares, form

That best portion of a good man's life,

and when in God's good time, and may that time be distant ! he shall enter into his rest, and receive the reward of all his good deeds, not Pomfret only, but the West Riding will feel that a friend is gone from their midst whose place it will be difficult to supply, that a void has been created which cannot readily be filled.

His moral sense he would not suffer, as too many do, to be blighted by politics ; his heart was not hardened by the cares and responsibilities of keen business life ; in him you have the cultured gentleman, the genial host, the warm friend ; in short the Christian man trying not unsuccessfully, to do his duty and seeking for reward only the approval of his own good conscience.

CHAPTER IV.

RAWCLIFFE MANOR FARM AND WIGGINGTON COTTAGE.

ABOUT three miles north of the city of York, Mr. Tew possesses an estate, which comprises an area of upwards of 1,100 acres. It is divided into farms of various size, and has upon it some eight different homesteads. Of these the Rawcliffe Manor, comprising 336 acres, is farmed by the owner. It appears, that the Manor of Rawcliffe was granted in the 7th year of the reign of James I. (*cir.* 1610), by Letters Patent, to Francis Morris and Thomas Phillips; and was included with the rectory and church of Clifton, *alias* Clifton, in the County of York, being at one time a parcel of the possessions of the dissolved monastery of St. Mary near the walls of the city of York. The country around is absolutely flat, to a West Riding man almost depressingly so, being a portion of the great vale of York, but the air is pure, blowing as it frequently does from the Hambleton Hills, which, on a clear day may be discerned in the distance.

Rawcliffe Manor Farm is a dairy farm, and upon it are put into practice the most improved and newest methods of cattle feeding, milk and butter producing, &c. In passing through the mistals, one is struck at once with the system and method displayed; the care for the ventilation and proper cleansing of the buildings, the study of the comfort of the animals so happily housed, all prove that the affairs of the farm are directed by foresight and experience. The cows, whose number varies from time to time, comprise shorthorns, Holsteins, and cross-breeds, and their condition is such, that on their ceasing to yield, very little feeding is necessary to fit them for the butcher. The milk, which is also variable in quantity, but seldom runs to less than about 60 gallons a day, is of a quality so excellent, that it commands the highest average price in the city of York. The dairy is fitted with pans lined with slate and covered

with calico curtains, and the contrivances for collecting the cream and even accelerating its production, are both ingenious and interesting. Cleanliness, ventilation, and coolness in summer are specially attended to, whilst provision is made to prevent the cold being excessive in the winter, and so stopping all operations by the freezing of the milk. The churning is carried out by steam power, and all the newest and most complete appliances are employed. There are steam-pipes for scalding and cleansing the cans, machines for separating the liquid from the butter when formed, everything in fact that the wit of man can devise to enable the production to be carried on swiftly and successfully, and the whole, in such a condition of purity and brightness, that it must be seen to be realised.

Besides the working of the churns, the 6-horse power engine turns the thrashing machine, makes the chop, crushes the cake, and grinds the oats or other corn employed in feeding the cattle and pigs. The economy of labour is carefully studied, and with this object in view, the latest improvements in reaping and binding machines are employed for harvesting purposes. Everything, that can be worked by steam, is done so, even to the turning of the grindstone. Then, there are the blacksmith's and carpenter's shops with lathe and steam circular saw. Gates, fences, and wheelwright work are here turned out. The water is obtained from a well by a pump also worked by steam, and I have no doubt that were it possible any further thus to save manual labour, it would be speedily done.

Horse and stock breeding is also carried on, though not very extensively; and the piggeries are constructed like the mistals and stables specially with a view to the comfort of the occupants and the best methods of getting at them for cleansing and feeding. The stock of pigs at the present time is low and the class nothing beyond ordinary. The cart or farm horses are a fine lot and there are some young ones of a lighter breed to be seen grazing in the home fields. The poultry are numerous but not remarkable, but the ducks and geese are of their kind excellent. The Dutch barns and outbuildings of all descriptions are perfect, whilst the condition of the gates and fences is beyond praise.

Now when I say that in all this as well as in the cropping and cultivating the fields Mr. Tew took a close and intelligent interest, that

INTRODUCTORY.

there was nothing too small, no detail too trifling to be beneath his notice, and that he managed to get over here from his banking and his other numerous occupations once a week or thereabouts, one wonders still more how he arranged his business to enable him to get through so much.

In his farm bailiff, Mr. George Hunt Lodge, he has an able and competent manager, and much credit is due to him and his wife for the excellent condition in which everything is kept.

With so large a collection of live stock of various kinds it is natural to suppose that there are generally some ailing, more or less. To be prepared for a contingency of this kind, a block of farm buildings, some distance away, is set apart and goes by the name of the "Hospital." On the occasion of my visit there was but one patient under treatment and that was a young hunter who was suffering from what was called, mud-fever. It did not appear to be much inconvenienced however, and munched away at its food with apparently unimpaired appetite.

Such, briefly, is the Rawcliffe Manor Farm as I saw it. To what extent it is a paying concern I am not in a condition to say; but even supposing it a hobby, it is one full of interest, affording scope for putting theories into practice and trying experiments, which few others can excel.

There is game upon the estate of course, a fair number of partridges, and a few hares. Foxes are occasionally seen, and the York and Ainsty pack hunt the district. The rabbit-shooting also, affords good sport.

On another portion of the estate and fronting the high-road from York to Helmsley, stands Wiggington Cottage. This is Mr. Tew's shooting box. Formerly a wayside Inn, it has been turned inside out, re-fitted, decorated, furnished, and supplied with everything that a reasonable being can possibly desire in the way of comfort and convenience. It affords a very delightful and commodious residence, and here Mr. Tew has been in the habit of spending some portion of most weeks for a long time back, seldom unaccompanied by friends, to whom he offered shooting, fishing, and hunting, in addition to a bounteous hospitality. Within easy distance of York, it is yet in the very heart of the country, in fact there is hardly any population in its neighbourhood,

the homesteads being scattered and at long distances. Wiggington, Huntingdon, and Skelton lie within a few miles in different directions: they are, however, only small agricultural villages.

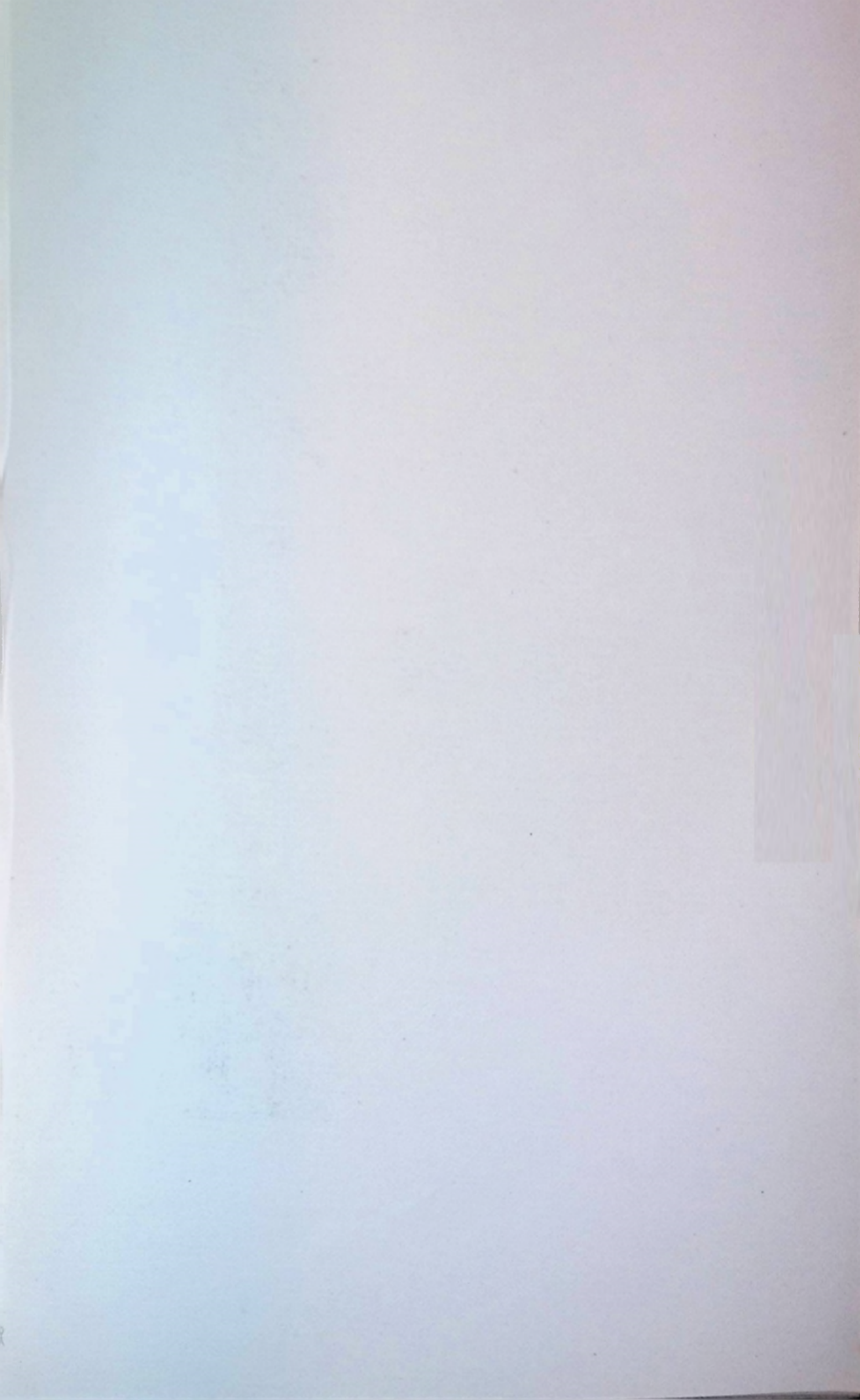
Skelton possesses an attraction in its tiny little church, which was quite worth a tramp through the mud and rain. The village possesses, what is now becoming a rarity,—a green. There are some good houses in and about it, a school, and a few labourers' cottages. The Church, though it was Sunday, was carefully locked up, and the Sexton had to be hunted out. My hopes of finding in this functionary a hoary village patriarch, who had the history of the Church and the traditions of the locality at his fingers' ends, were grievously disappointed. He was young, and a native, and one of the finest examples of crass ignorance it has been my lot to meet: it was conscious, contented ignorance—not a spark of desire to know anything: hardly more intelligent than a cabbage. When asked what the population of the little place numbered, he assured me he did not know, that he had never counted them. All the definite information I was able to get by persistent questioning was, that he did odd jobs during the week, that he had had three graves to dig during the past year, and that he thought there might be as many as forty people in Church when there was a good congregation. I tried to stimulate him by suggesting that a little knowledge, as to men and things in general and of the church in particular, might produce an occasional flow of shillings, or even half-crowns. He seemed to revel in the prospect for a moment, but was immediately overwhelmed by the fact of its utter impossibility. I gave him up.

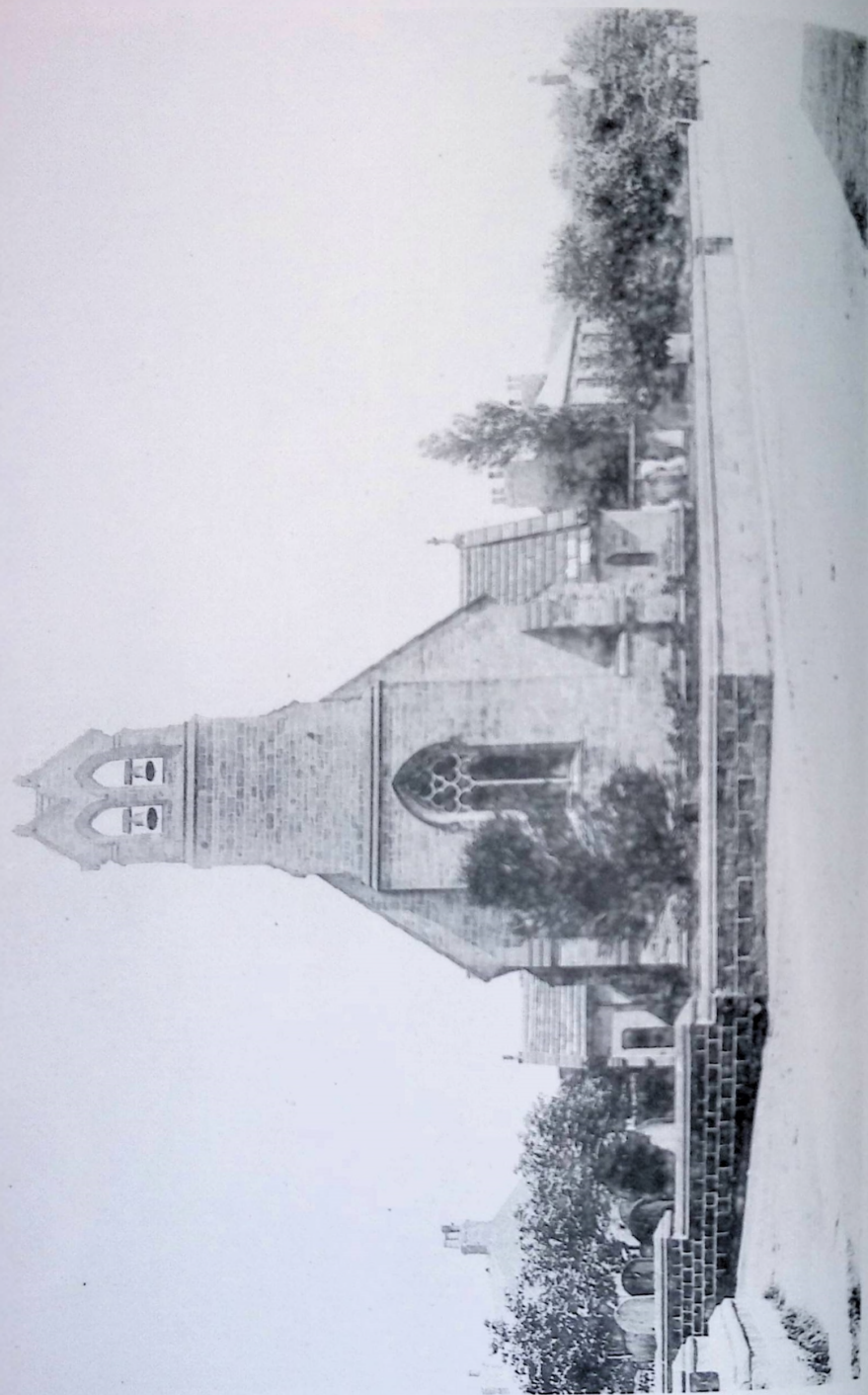
The Church which has recently been restored is a delightful little building with tiled floor and neat oak stalls. It possesses a small organ and a very handsome brass lectern. Everything about its interior, and for that matter its exterior too, is quiet but eminently suitable, and betokens loving care on the part of some one. From a brass on the north wall of the chancel, I gathered that, in distant generations, the Lovells were connected with the Church and Village, and that at the time of the restoration, I think 1880, there were some monumental tombs relating to the family remaining; but of these I could find no trace. The piscina is in beautiful preservation, and

“Decay's effacing fingers”

appear to have dealt very gently with the whole structure.

There is a tradition, that the stones used in the building, were those which remained after the completion of the south transept of York Minster by Archbishop Walter Gray. This is very easy of belief, as the south doorway has a very Cathedral-like aspect. I was sorry to be unable to remain for service, but the days were short, the roads bad, and the readiest way back to Wiggington Cottage not too apparent.





ST. MICHAEL'S CHURCH, CARMEL, CALIF.

CHAPTER V.

CARLETON.

CARLETON is a village about a mile and a half from Pomfret. It is rural, pleasant and small, its population not exceeding 300. The chief pursuit of its inhabitants is agriculture, and up to now, it has happily escaped any association with coal. Pit-hills, coke-ovens, tramways, miners' cottages, and miners' manners are so far strangers to it, and it is doubtless the devout wish of its residents that they may long continue so to be. It does not even possess a public-house. It has been confidently asserted to me that it contains a shop. This statement I cannot controvert, but I have hitherto failed from my own observation to confirm it. Great changes have taken place in and about Carleton during the past thirty years. The country is less wooded, less natural, and villa residences have been erected which have somewhat destroyed its character. There are some good houses about, notably Westhaugh, occupied by Colonel and Mrs. Rhodes; Carleton Lodge, once the residence of Colonel Charles Wood; Carleton Villa, for 13 years the home of Thomas William Tew, and The Grange, his present abode. The Villa was afterwards taken by Mr. W. H. Leatham, who for a short time was Member for the Southern Division of the West Riding of Yorkshire. To this quiet retreat he retired on leaving Hemsworth Hall, and here he died, 14th November, 1889.

Small and obscure, Carleton is not without its associations, and more than one Englishman, who has done honour to his country, was born or has resided here. Lieutenant-Colonel Charles Wood was one of these. Born in 1790, he lived through that trying period of England's history, when the genius and ambition of Napoleon were pitted against a terrified and disorganised Europe, when nation

after nation fell beneath his yoke, and when Great Britain alone, by her prowess on the seas and her undaunted front in the Peninsula, presented for a time the only check to the career of universal conquest and subjugation which France was pursuing.

Charles Wood served in the Spanish Peninsula from the time of the disastrous retreat and death of Sir John Moore, in 1809, until the year 1813, in campaigns directed by the skill of a Wellesley, and sustained with that bravery and endurance which has ever distinguished the British Army. On peace being concluded he returned home, but when Napoleon suddenly electrified all Europe by his return from Elba, and our forces were again despatched to the Continent, Colonel Wood, as *aide-de-camp* on the staff of Lord Stewart, was again at his post. At Waterloo he commanded a troop of the 10th Hussars, and was the first to communicate to the Duke, the news of the undoubted approach of the Prussian Army, which, under Blucher, defeated by Napoleon at Ligny, on the 15th June, had not, until the evening of the 18th, been able to come to the assistance of the allies, upon whom the brunt of the battle had fallen so heavily.

Colonel Wood was decorated with the Iron Cross of the Kingdom of Prussia, and, being severely wounded, returned to England, where he lived to the age of 87, dying at Carleton, 13th December, 1877. He is remembered in the village as a cheery, active man, fond of talking of his adventurous life and quite willing to fight his battles over again to a sympathetic audience.

Carleton Lodge, where he lived, was previously the abode of Colonel Gooch, and on the death of Colonel Wood it was occasionally occupied by Sir Alexander Wood, who was Vice-Chairman of the Great Western Railway Company. He died on the 6th April (Easter Day), 1890, at Milford Haven, aged 80 years.

Another noted resident was Benjamin Jowitt. He was one of the largest landowners in Carleton, and was a member of the Society of Friends, a very wealthy and influential community in and about Pomfret. Jowitt was eccentric, yet philanthropic, and was an earnest promoter of the agitation to put down chimney sweeping by boys. As a result of the action of himself and others, various Acts of Parliament were passed,

during the early part of the century, those of 1834 and 1842 being very stringent. Mr. Jowitt died in 1867, at the age of 78 years.

Other names might be added; amongst them the Austwicks and the Bramhalls. To an Austwick—Allan Austwick—a mace, the pride of the Corporation of Pomfret for 200 years, was presented by Edward Talbot, second son of the then Earl of Shrewsbury. This ancient symbol does not now exist; it was melted down in 1774, and its material used in the construction of the present emblem of Pontefract Municipal Authority. Of the Bramhalls, of whom there appear to have been several branches, the most noted was John, son of Peter Bramhall, who was born at Carleton in 1594, and baptised on the 18th of November of that year, as the still-existing register in Pontefract Parish Church shows. How these people got to Yorkshire, and especially to Carleton, is not clear, as they were descended from an old Cheshire family—the Bramhalls of Bramhall Hall—but there is no doubt of the fact. John Bramhall, after entering at Sidney Sussex College, Cambridge, at the early age of 14, and in due course taking his degree, was ordained. He attracted the attention of Archbishop Mathews, in consequence of the skill and learning he displayed in a public disputation on Transubstantiation with some Jesuits at Northallerton in 1623. He became the Archbishop's Chaplain, then Prebendary of York, and in 1630 took his Doctor's degree. About this time the Lord Deputy of Ireland was Sir Thomas Wentworth, who had represented Pontefract in the last Parliament of King James I. (1624), then recently dead. Giving up all his Yorkshire appointments, in 1633 Dr. Bramhall joined Wentworth in Ireland, and at his suggestion drew up and forwarded to Archbishop Laud, a voluminous report upon the condition of the Irish Church. This was reprinted by Jeremy Collier, and attracted attention. In the following year, by the influence of the Lord Deputy, his patron, Dr. Bramhall, became Bishop of Derry. Zealous, like Laud, for the advancement and purification of the Church, he made his influence felt in his new diocese, and by his energy and ability obtained several Acts of Parliament for the purpose of reforming the abuses and scandals which prevailed. The revenues of the Church, he found, were being wasted or improperly applied, and in the short space of four years, he recovered between thirty and forty thousand pounds of yearly income which had been, or was in process of being,

alienated. This conduct made him many enemies amongst those who had benefited by former abuses, and so bitter was the resentment against him that, in 1641 he was impeached by the Irish House of Commons and imprisoned, only obtaining his release by the interposition of the King.

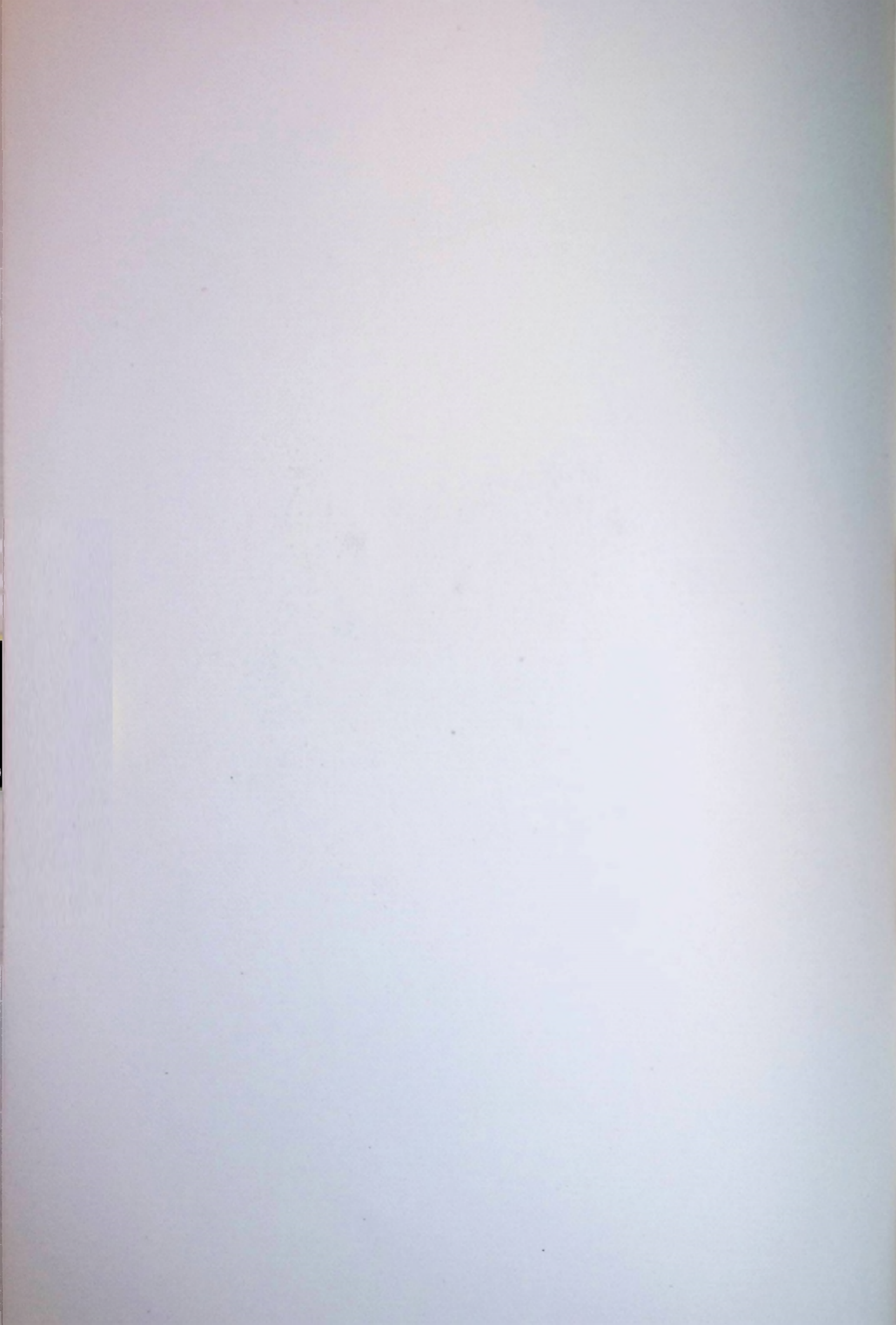
In 1644, when, after the battle of Marston Moor, it became evident that the Royalists were losing ground, and that the Presbyterian party would have the upperhand, Bishop Bramhall left his diocese. He was absent from it, living in retirement, throughout the whole period when England was in the hands of Cromwell and the Independents. At the Restoration in 1660 he returned, and was made Archbishop of Armagh, the Metropolitan See of Ireland. This high office, together with that of Speaker of the House of Commons, sitting at College Green, Dublin, he did not long enjoy, as he died in 1663 at the age of 69.

There is a tradition that one of the Fairfaxes had his headquarters at Carleton, whilst engaged upon the siege of the Castle at Pontefract. The house, said to have been occupied by him, and the room, where he and the other Parliamentary generals laid their plans and held their councils, is still pointed out. It was the property of Mr. Jowitt, previously mentioned, and before the erection of the present buildings, was used as a school. Afterwards purchased by Mr. J. H. Greaves, it is now a stable and mistal. An upper room, which was the schoolroom, contains an old fire-place from which the mantel-piece has been removed. In the stonework taken away was rudely carved the name *Fairfax*. No trace of this remains, and on inquiry I found that, though there were inhabitants who had seen the mantel-piece and remembered the roughly sculptured name, yet none knew what had become of it. The building generally has been pulled about and mutilated, but traces of old doorways and windows exist, which point to its probable Tudor origin. Of the furniture or fittings three black oak chairs, said to have formed part of the *ménage* of Fairfax, alone survive, and these have found a suitable resting-place at Carleton Grange.

The incidents of the siege, interesting as they were, can of course find no place in this brief notice. It may, however, be said that the Castle surrendered to the Parliament on the 24th March, 1649.



THE FAIRFAX HOUSE, CARLETON.



Of its Royalist defenders some were put to death,* but the majority were set at liberty, and the grand old pile was almost entirely destroyed. The stones, of which this mighty stronghold was composed, became the prey of enterprising builders, and many country houses, barns, and even pig-styes have been constructed with material quarried from the *débris* of this feudal fortress.

Of course, Carleton possesses its village well. This, called sometimes the East Well, occasionally St. Wilfred's, yields a never-failing supply of water, even in the dryest seasons. It is one of the sources of the Went, and is under the jurisdiction of Her Majesty the Queen, who, as Duchess of Lancaster, is Lady of the Manor. The connection between the well and Saint Wilfred, is not clearly made out, as there is no evidence to show that the haughty, intriguing founder of the Monastery of Ripon—the man of all others most instrumental in establishing the ecclesiastical supremacy of the Bishop of Rome in Northumbria—had any relations with Pontefract or Carleton.

The spiritual affairs of the village were, it is conjectured, mainly looked after in pre-Reformation days by the Black Friars of Pontefract. This was essentially a preaching Order, and evidence has been found by Mr. Richard Holmes, of Pontefract, that a certain Robert Austwick, of that town in 1505, left by will the sum of $\frac{3}{4}$ for the repair of the road near the Cross of Carleton, in order that the Friars might preach to and exhort the people.

With the Reformation troublous times fell upon this neighbourhood. Staunch in their faith, the men of Yorkshire could not be brought to recognise the supremacy of a King in Church matters. And when the sacrilegious hands of Henry VIII. were laid upon the monasteries—when the people saw the monks, from whom they had long been accustomed to receive both spiritual blessings and temporal advantages, turned out of their homes, their stately monastic buildings pillaged and unroofed, their abbey churches—the ruins of whose “long-drawn aisle and fretted vault” fill us to-day with wonder and admiration—plundered and dismantled, the men of the North rose against the Tudor tyrant, and an insurrection, commonly called the Pilgrimage of Grace, was the result. The leader was Robert Aske. His followers,

* Colonel Morris, Commander of the garrison, and four others were hanged at York, August 1649. Vide *The Sieges of Pontefract Castle*, by Richard Holmes, Pontefract.

chiefly Yorkshiremen, were numerous and determined. They captured York and Hull, and laid siege to Pomfret Castle. This was surrendered, and the Archbishop of York and the Lord Darcy, who had taken refuge in Pontefract, joined the rebels. Like similar risings, that of Aske, of course, eventually was suppressed, and Henry took a terrible revenge. Martial law was proclaimed, and short shrift was given to either active participators or known sympathisers. This tends to show that in this part of Yorkshire there were many who held firmly to the faith of their fathers, and that no Acts of Supremacy, no "Whips" with six strings" could make them deny the doctrines in which they had been brought up, or at the will of the Sovereign transfer their spiritual allegiance from Pope to King. Curiously enough, Carleton was a centre of religious disaffection, for long years a refuge and abode of the persecuted Roman Catholics. It became the headquarters of missionary effort of that Church in the West Riding. It was the resort of members of that wonderful organisation, the Order of Jesus, a body into whose system Loyola had so thoroughly infused his spirit, that persecution was powerless to daunt its courage, Acts of Parliament impotent to check its progress. Silent, secret, demanding unquestioning obedience, the Jesuits were at one period a mighty force in Europe. Nor are they without influence to-day.

Down to 1800-1 this Mission occupied a house in Carleton now known as Leipsic Lodge,† and the resident priest, for the time being, also acted as chaplain to the family at Stapleton Park. A room adjacent to the Hall was fitted up as a chapel, and here the priest from Carleton regularly said Mass. The Hon. E. R. Petre afterwards possessed Stapleton, and re-built a beautiful little chapel outside the house, which, in his devotion to his Mother Church, he adorned with costly marbles and otherwise lavishly ornamented. The property afterwards came into the hands of Mr. John Watson Barton, who bought it in 1834, and scarcely a trace of the chapel now remains.

The last of the Jesuit Order to live in Leipsic Lodge was the Rev. Father J. L. Reeve. He was a benevolent and very popular

* A name given to the Statute of the Six Articles by which Henry dictated to his subjects the creed they should profess.

† Leipsic Lodge was so named by Lieut.-Col. Chas. Wood (*vide supra*). He purchased this Mission House of Saint Michael the Archangel, as it was then called, from two ladies, Ann Frances and Susannah Franco, but, how these ladies became possessed of it, does not appear.



OLD CHAPEL OF ST. MICHAEL. CARLETON.

man, and is remembered in consequence of his many acts of charity and kindness to the poor, but perhaps even better because he rode a very fast trotting pony. Between 1785 and 1800 the Roman Catholic Mission was gradually withdrawn from Carleton to Tanshelf, where they have now a church dedicated to Saint Joseph, as well as school and mission rooms.

Obscure as it is, Carleton has produced its "witnesses for the Faith." During the reign of Queen Elizabeth the penal laws against non-conformists, whether Puritan or Roman Catholic, were rigorously enforced, and the Rev. Christopher Warton, a Carleton man, was executed at York in the year 1600, with all the barbarous and brutal detail which characterised those times. Nor was this all. A Dame Eleanor Hunt, whose family lived at Carleton Hall, was sentenced to death at the Lenten Assizes in the same year for harbouring the said unfortunate Father Christopher Warton. The extreme penalty was not inflicted, but after lingering in confinement for a length of time she finally died in jail. Also a Rev. Thurston Hunt, of this village, suffered a similar horrible death at Lancaster in March, 1601. All this in the days of "good Queen Bess."

The old Roman Catholic Chapel* of Saint Michael is still pointed out in the village, though, like the house of Fairfax, in its immediate

* In relation to this old building the following story has been told to me:—"On a Sunday evening about Christmas time (year unknown) a footman from some house in the village, having come to vespers, fell asleep during the service. His presence was not observed, and the chapel, after all was concluded, was, as usual, carefully locked and secured. About midnight the manservant awoke, and was amazed when he realised his position. But his astonishment became awe when he found that he was not alone. Standing before the altar, which was lighted and draped for the service of the dead, was a priest whom he did not recognise. Robed in black, he was evidently preparing to say Mass. Presently a deep voice rung out, 'Is there any one here to clerk this Mass?' Seeing his reverence's difficulty the footman replied, on the question being put the third time, 'I will clerk it.' And now comes the marvel. On hearing this answer the servant declared that the face of the priest beamed with joy, that it became transfigured and shone with such brilliance that he was unable to gaze upon it, but that, after a brief interval, the Mass being concluded, the light gradually died away, and without the usual priestly benediction, with only a faintly-murmured word of thanks, priest, altar, and funeral draping vanished, and darkness filled the chapel. How this young man spent the remainder of the night is not told, but it appears he was not released until the morning. Hastening back to the house, he was not slow to tell his marvellous vision to his fellow-servants and employers, the Hunts. There appear to have been no scoffers or unbelievers; no questions asked as to whether the footman was drunk or sober, dreaming or waking. His tale met with ready credence, and the only difficulty was the explanation. What did it mean? Finally it was agreed that a dead-and-gone priest who, in neglect of his duty, had failed to say a Mass for some poor mortal's soul, had been lying in purgatory all this time, and had vainly endeavoured, by midnight appearances in the chapel, to atone for his fault, but had always failed hitherto for lack of a clerk; that the footman had relieved him from his difficulty, had set free his soul from restraint, and enabled his body to rest in peace!"

neighbourhood, it has been turned to ignoble uses. The services were conducted by the priest, or priests, who occupied Leipsic Lodge.

So far as the Church of England was concerned, Carleton, from the days of the Reformation, was in the old parish of Pontefract. Its inhabitants went to the Church of Saint Giles, or that of All Saints, and, if religious ministrations of any kind were sought, they were supplied by the vicar or his curate. This state of things continued until the year 1846. With a view to relieve the clergy of Pomfret, and in order that the needs of Carleton might receive more attention, an effort was made about that date to raise funds for the purpose of building a church. Those most closely, and, it may be added, honourably associated with the Rev. Richard Stainforth, the then Vicar of Pontefract, in this praiseworthy object were, singular to say, three of them Quakers. Their names were Miss Wordsworth, Miss Leatham, and Mr. Benjamin Jowitt. With them were Miss Lund, Miss M. Whitesmith, and Miss Fanny Mariah Coldwell, all equally zealous in good works. Subscriptions were obtained, and a considerable sum was raised. When the building was completed it was found that the account at the bank was overdrawn to the extent of £600. For this sum the Vicar of Pontefract and one of the ladies made themselves responsible. No consecration of the church could take place, however, in consequence of the debt upon it and the absence of any endowment. Mr. Jowitt and Miss Lund came forward and paid off the bank, and, after many difficulties had been overcome, a plan was agreed upon by which an endowment fund was set on foot, the Colonel Gooch previously mentioned, being one of the trustees. Towards this object Miss Lund gave £1,500.

On the first day of May, 1848, the church was consecrated by His Grace the Archbishop of York (the Most Rev. Thomas Musgrave, D.D.), and dedicated to Saint Michael the Archangel. The first officiating minister was the Rev. Edwin Fox (1847—1849.)

It was not until 1870, that the amount of endowment, stipulated for by the Archbishop, was reached and became available. By arrangement with the Vicar of Pontefract as to its apportionment, the affair was finally completed, and on the 19th of June, 1870, the Rev. Edward Barber was inducted and became the first Vicar of Carleton.

The Church is small and very neatly kept, with seats for about 160 worshippers. It consists of nave and chancel, with organ chapel and



THE SCHOOL, CARLETON.

vestry. There is no screen, but the choir stalls, lectern, and fald, or Litany stool, are all in their recognised places. Of the stained-glass windows, that in the East has three lights, representing Christ, Saint Michael, and Saint John, and is inscribed—"An offering by Harriet Elizabeth Leatham. 1847." The chancel single lights, of which there are two on the South and one on the North, represent the Evangelists, Saint Matthew, Saint Mark, and Saint Luke, and were "an offering by a father, his wife, and eight children." The father was the architect of the Church—Mr. Hugal. The West window is very beautiful, and represents in its two compartments, Saint Peter and Saint Paul. This was the pious gift of Miss Lund. Equalling, if not excelling any is, however, the two-light window on the South side of the nave and close to the chancel. This is exceptionally beautiful both in design and colouring. It is placed here to the memory of Benjamin Shepherd, 1887. In the left compartment stands John the Baptist, exclaiming *Ece Agnus Dei*; whilst in the right is Our Saviour, *Lux Mundi*, carrying a lantern. The entire window is a gem.

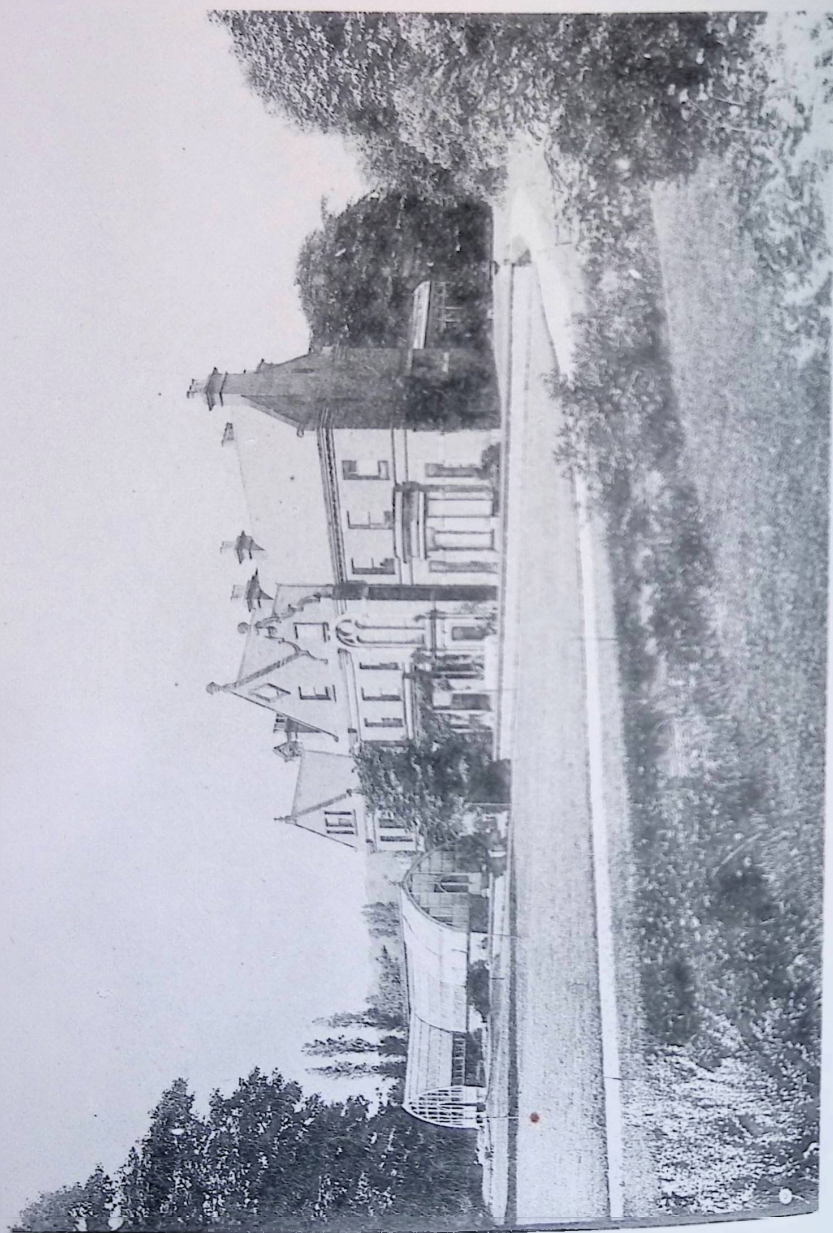
In the porch is a tablet to the memory of Lieutenant-Colonel Charles Wood, the epitaph on which, written by himself, narrates the engagements in the Peninsula, and elsewhere, in which he took part. A plain cross, at the East end of the tiny little God's acre, in which the church so pleasantly stands, marks his burial place.

There are of course the usual parochial notices and overseers' lists hanging more or less untidily on the walls within the porch, but there is in addition a board with the following *avis*:—"This Church is open daily for private prayer." This is an announcement of so unusual a character that I cannot refrain from mentioning it, nor can the custom which here obtains, in my opinion, be too strongly commended.

The School and Schoolmistress' House are quite close to the Church, and form a pleasant feature in the village. Towards their cost the owner of Carleton Grange was a liberal subscriber. Both by himself and his family very great interest is taken, not only in the schools as a medium by which the youngsters of the village may gain educational advantages, but also in the moral, social, and intellectual condition of the villagers generally. With this object classes have been formed and, with the help of the Vicar, instruction given in a variety of subjects, whilst occasional *soirées* (similarly promoted), and musical performances,

take place in the winter months. With his characteristic good nature, Mr. Tew is willing to turn his commodious coach-house into a tea-room or theatre, convert the saddle chamber into a green room, provide a stage, proscenium, and curtain, and finally light up and warm the whole for the amusement, instruction, and, let us hope, social improvement of his neighbours. But more than all this, he will join and take part in these gatherings, will encourage at rehearsal or applaud in public the aspirations of the bucolic mind, and whether it is Thalia, Terpsichore or Orpheus to whom the worship is being paid, he will equally lend his countenance, his support, and his sympathy.





THE GRANGE, CARLETON.

CHAPTER VI.

THE GRANGE.

THAT a village like Carleton, associated as I have shown it to be with past ages, and connected, more or less closely, with the history of Pontefract, should have a Grange, or partially fortified farm homestead in its midst, almost "goes without saying." No building of this kind now exists, however, but on what was probably the site of some such construction, stands the very handsome residence of Thomas William Tew, Esq., and hence, probably it derives its name. Situate in grounds of considerable extent, the house from its principal windows commands a wide and expansive view of the surrounding country. It has lawns and shrubberies, gardens and greenhouses, besides well stocked vineries and tropical conservatories. It is, in fact, a handsome, well kept gentleman's country home.

On first coming to Carleton, the present owner lived at the Villa, but in 1872, he acquired the Grange lands and tenements. These, which formed part of the estate of a certain Grosvenor Perfect, of Pontefract, Esquire, passed in 1803 to one Richard Birks, of Ackworth, and thence, through the Rev. A. Warde, Dr. Francis Horsfall and Miss M. A. Perfect, they finally reached their present possessor.

The house was built by its owner, and is therefore quite modern. The rooms are spacious and lofty, and fitted with everything conducive to comfort and convenience. There are many features in and about it which proclaim the peculiar tastes and predilections of its occupant, but none more strikingly so than the little apartment which lies on the right of the main entrance and is known as the "Study." This is essentially a man's room, and, what is more, that of a student. There is no trace of feminine occupation, or even occasional invasion. Round the walls, in handsome frames, hang the various patents of appointment to the important Masonic offices held by the Grand Master of West

INTRODUCTORY.

Yorkshire. Without parading, or even needlessly obtruding his membership of the craft, it is clear that Bro. Tew not only appreciates such connection, but is proud of it. Like the Dean of York,* he believes in the great power for good which Freemasonry, properly understood and worked out, contains, and loses no opportunity of suitably expressing his views. To this end he is, and has ever been, a zealous student. Bookcases, well stored with Masonic, as well as general literature, fill up the recesses or line the walls of his cosy sanctum. Everything it contains is suggestive. The mantel-piece is oak, handsomely carved. Across it, the letters standing out boldly in relief, run the words:—

“Sit by the fire with good old folks and let them tell thee tales.”+

Close to the window is the writing table at which much midnight oil has been consumed, whilst research into Masonic history, tradition, or symbolism has been diligently pursued, and matter collected, arranged, and digested for the purpose of producing the Addresses of which this book is composed. The lower half of the window is stained glass, and partakes of a distinctly Masonic character. There may be seen Masonic emblems of various sorts, especially conspicuous being the “all-seeing eye.” There is the Masonic motto, “Brotherly Love, Relief and Truth,” and there, intertwined in scroll work, may be read the words:—

Vita hominis sine literis Mors est,

words, which contain much truth, and doubtless convey the deliberately thought out sentiment of our Rt. W. Prov. G. Master. Life without books, what would it be worth? To be unable to commune with the great minds of the past! to be shut out from all intercourse with writers sacred or profane! to be deprived of our Bible or our Shakspeare! in a word, without considering classic or foreign writers, to have the whole literature of our own country placed out of reach, surely, that were

* The Very Rev. A. P. Purey-Cust, D.D., Dean of York, P.M. 2323, and Past Grand Chaplain of England, in a lecture to the members of the Wakefield Masonic Literary Society, 5th Nov., 1891, said:—

“Brethren, we have a great responsibility, we inherit a high prestige, we have a grand opportunity for the future; what shall we make of it? Let us keep steadfastly to our principles and I have no fear of the result. Let us bring our Freemasonry, as it were, up to date, let us make it a great beneficial power amongst us, let us remember that its key-note is unselfishness, that it is embodied philanthropy, and that the benefit of humanity and the general good of Society are comprehended within its tenets.”

For this most interesting and valuable address Vide *Freemason* of 14th Nov., 1891.

† Richard II., Act V. Scene 1.

indeed death! But such calamity in these days is fortunately as impossible as it is appalling, and may therefore be airily dismissed.

Whilst it is not my intention even to attempt to describe the house, I may in passing, mention that it has a noble staircase, with beautifully carved oak balustrades. The window which lights it, contains, in stained glass compartments, the armorial bearings of four successive generations of Tews, with those of their respective wives, and is an interesting study.

A traveller, a *connoisseur*, it would have been impossible that Bro. Tew should not have been also a collector. We therefore find pictures, statuettes, porcelain, carvings, and *curios* of various countries, and epochs scattered about. Besides the Fairfax chairs already referred to, there are rings, coins, jewels, pictures in great numbers: portraits of Oliver Cromwell and his mother, on panel; a picture of the Duchess of Cleveland, by Lely; a handsome ring containing hair of Catherine Parr, the sixth and last wife of Henry VIII. (this is said to have been taken from her coffin in Sudley Castle in 1794); a brooch, with hair of Princess Charlotte of Wales, when a child, daughter of George IV.; a gold snuff-box, set with diamonds, presented by Napoleon I. to Prince Eugene; an old and very quaint reliquary, constructed so as to be worn as an amulet; a relic of the *Royal George*, vessel of war, which went down at Spithead with Admiral Kempenfelt, and upwards of 800 men; and many others. The coins are numerous and various. There are the famous Pomfret siege series, and those of many countries and ages, including a complete set of Queen Victoria Jubilee coins. The presentation trowels, mallets, and keys should also be noted, the whole forming a collection which, in addition to their intrinsic worth are valuable, and valued from their interesting association.

Such, in some particulars, is the home of the Provincial Grand Master of West Yorkshire, and if a man partake of the nature of his surroundings, if the external attractions of the beautiful and the interesting appeal to and influence his thoughts and his actions, then, withdrawn from jarring contact with the coarse cares of business, must such an atmosphere of Art and refinement, elevate and purify his mind, generate noble thoughts and emotions and intensify the craving, possessed by all unselfish men, to extend good to all, to benefit, so far as in them lies, not themselves only, but all their fellow creatures.

INTRODUCTORY.

That this has been the aim and object of his useful life is well known to those with whom he has come into personal contact, and if through any poor effort of mine, I have thus made his life more intelligible to his masonic friends, if I have shown him in a new light, if in a word I have depicted him as he has really lived, active, industrious, patient, laborious, charitable, generous, reverent, and true, then will my purpose have indeed been served, then will his memory be kept green and fresh in the hearts of those, to whose loyalty and devotion he has so often given ample and generous testimony.

PART I.

THE MASTER MASON.

SCARSDALE LODGE, No. 981, (681,) CHESTERFIELD.

THIS is neither the time nor the place to enter upon any history of the ancient and honourable institution known as Freemasonry. Great light has of late years been thrown upon the study of this most fascinating subject, and perhaps no system of ethics, not excepting even Christianity itself, presents more interesting matter for inquiry, or is more completely worthy of investigation, than are the history and traditions of our time-honoured Fraternity. Much has been done during the present generation, and the army of intelligent, eager, enthusiastic students increases year by year. Doubtless there is a limit beyond which definite information is unattainable, but Masonic research is by no means exhausted, and much will yet be discovered which will elucidate obscurities and remove difficulties, up to now, deemed insoluble.

This, it will be said, is pure speculation. Perhaps it is, but it is founded upon strong probabilities, upon deductions readily obtained from existing facts. It is not therefore idle speculation. It would be interesting to discover, if such were possible, the exact reasons for the recent rapid spread of Freemasonry. Of course they are many and various. To investigate motives is a difficult, not to say impossible task, and *cui bono*? I shall not therefore try to discover, still less attempt to explain why Thomas William Tew whilst practising the profession of engineer at Whittington near Chesterfield, joined the Masonic body and entered into that Fraternity of which he has since proved so distinguished a member. It is enough for my present purpose to say, that the Rt. W. Provincial Grand Master of West Yorkshire was initiated, passed and raised in the *Scarsdale* Lodge,

number 981, now 681, which met at Chesterfield. It was on the second of October 1856, that Bro. Tew joined the Craft, so that he is a Mason of nearly 40 years standing.

It would be gratifying to know details of his early experiences as a Master Mason, but my efforts in that direction have met with failure. A very courteous reply to my letter of inquiry was received from Bro. Thos. Shipton, Secretary of the *Scarsdale* Lodge and Provincial Grand Registrar for Derbyshire—a letter which was written at the wish of the Worshipful Master of Lodge 681. He tells me, that the minute book containing the record of the proceedings of the years 1856 and those immediately succeeding, is “reported missing.” Now, apart from my interest in the matter, in so far as the loss relates to the Masonic biography of our Prov. Grand Master—it strikes me as nothing less than a calamity, that a book of such value and importance, should be lost; that a chapter or series of chapters in the Masonic history of the *Scarsdale* Lodge should be lacking. The matter will not, I trust, be allowed to rest here: the most strenuous and determined efforts should certainly be made by the Worshipful Master, the Past Masters and the Secretary, to recover the missing book. Let every brother in the Lodge make it a personal question, and thus remove the reproach of indifference, which will otherwise rest upon them.

Whittington, where Bro. Tew resided, is two-and-a-half miles from Chesterfield, and, as all the Lodge meetings were held in an evening, it is not surprising, if, after a hard day's work at surveying, he hesitated to face the walk and the weather. That he was regular, however, is shown from the fact, that he himself remembers being made Secretary for a short period. Bro. Shipton says: “It does not appear that Bro. Tew ever held office in the *Scarsdale* Lodge.” But then his information is, as he himself allows, largely dependent upon the recollection of old Past Masters, of whom inquiry has been made, and the recollection of a man who has actually served an office and done its duties, is certainly more likely to be correct than that of a looker on. I shall therefore take it, the evidence of the minute book not being forthcoming, that Bro. Tew held office, provisionally at least, and that of itself, I consider, implies some amount of regularity. There are Past Masters of the *Scarsdale* Lodge who remember Bro. Tew, and it is the custom to invite him to their Annual Festival. This, he has from time to time attended, the

last occasion being in 1889. Bro. Tew continued his membership of Lodge 681 until 1862.

It appears that the present *Scarsdale* Lodge was founded in 1856, the year in which Bro. Tew was initiated, and is in a very flourishing condition. That this is so, is proved by the fact, that it numbers 60 brethren and that the Rt. Worshipful Provincial Grand Master of Derbyshire, Bro. the Marquess of Hartington * has appointed the Secretary of the Lodge, his Provincial Grand Registrar. I am not acquainted with the history of the earlier Lodge of this name, but I am assured that one, founded sometime last century, existed down to 1835, about which time it lapsed. If that is so, there must have been an interval from 1835 to 1862, when Chesterfield had no lodge at all.

Bro. Tew's interest in *Scarsdale* as his Masonic *alma mater* is still strong, and when the missing minute book is found he will, I am sure, be amongst the first to rejoice.

All that is uncertain or vague in the Masonic career of Bro. Tew, is now past. From 1862, down to the present time, his course is clearly defined and easily traceable; indeed my difficulties will now begin, as the incidents are so numerous and in a great measure so full of interest, and the amount of information so large, that I shall be almost at a loss. Selection from such *embarras de richesses* is delicate, but I trust not impossible. I shall endeavour throughout, to bring out the personal character of Bro. Tew, whilst describing his Masonic life, and to show how the precepts of Freemasonry have in him received abundant and exemplary illustration.

* Now Duke of Devonshire.

PART II.

THE WORSHIPFUL MASTER, PAST MASTER,
AND FOUNDER.

ST. OSWALD'S LODGE, 1212 (910),
PONTEFRACT.

THOUGH only a Master Mason, and as yet, without having held any office, except a temporary secretaryship, Bro. T. W. Tew continued to take considerable interest in Freemasonry. Cut off by distance from the *Scarsdale* Lodge, No. 681, and without any Masonic community in Pontefract, he was readily induced, at the invitation of several Masonic friends, to participate in the effort of founding a Masonic centre in that ancient borough. The following petition was accordingly prepared and despatched to head quarters. It is without date, but the time was towards the end of the year 1861. Of the seven who signed, four were members of Lodge No. 727, the *Wakefield* Lodge, now 495. This petition was endorsed by seven additional members of that lodge, as will be seen below, and by the W.M. of *Unanimity*, also a *Wakefield* Lodge, then No. 179, now 154.

TO THE M.W. GRAND MASTER OF THE UNITED FRATERNITY OF FREE AND
ACCEPTED MASONS OF ENGLAND.

WE, the undersigned, being regular Registered Masons of the Lodges mentioned against our respective names, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the general principles of the Art, and for the conveniency of our respective Dwellings and other good reasons, we are desirous of forming a new Lodge, to be named the *Saint Oswald* Lodge, Pontefract, in the West Riding of the County of York. In consequence of this desire, we pray for a Warrant of Constitution, empowering us to meet at Pontefract, in the West Riding of the County of York, and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order, and the Laws of the Grand Lodge. And we have nominated and do

recommend Brother Thomas William Tew, to be first Master, Brother William Hall, to be first Senior Warden, and Brother Jeremiah Rhodes, to be the first Junior Warden of the said Lodge.

The Prayer of this Petition being granted, we promise strict obedience to the commands of the Grand Master, and the Laws and Regulations of the Grand Lodge.

(Signed,)

THOS. WM. TEW, No. 981.

WM. HALL, No. 529.

JERH. RHODES, No. 364.

G. W. BAYLDON, No. 727.

JOHN HANDLEY, No. 727.

FRED. LUMB, No. 727.

WM. STATTER, No. 727.

(Endorsed on the Petition.)

WE, the Officers and Members of the Lodge of *Unanimity*, No. 179, Wakefield, and the *Wakefield* Lodge, No. 727, whose names are hereunder written, beg most cordially to support the prayer of the within-mentioned Petition.

(Signed,)

GEO. H. WESTERMAN, W.M., No. 179.

GEO. W. BAYLDON, W.M., No. 727.

PHILIP YORKE SAVILE, S.W., No. 727.

ROBT. MICKLETHWAITE, J.W., No. 727.

B. W. ALLEN, Hon. Sec., No. 727.

FRANCIS D. STUART WORTLEY, S.D., No. 727.

WM. WOOD, J.D., No. 727.

FRED. LUMB, P.M., No. 727.

ROWLAND CHILD, P.M., No. 727.

Imbued with a true archaeological spirit and anxious to keep alive the old associations, Bro. Tew suggested *St. Oswald's* as a suitable name for the Pontefract Lodge. In due course a reply was received, the prayer of the petition was granted, and the warrant, of which a copy is appended, was received early in 1862.

Zetland, G.M.

To all and every our Right Worshipful, Worshipful, and Loving Brethren,

We, THOMAS DUNDAS, EARL OF ZETLAND,

Baron Dundas, of Aske, in the County of York,

Lord Lieutenant and Custos Rotulorum of the North Riding of Yorkshire,

Knight of the Most Ancient and Most Noble Order of

the Thistle, &c., &c., &c.,

Grand Master of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of England,

SEND GREETING.

Know ye, that we, by the authority and under the sanction of the United Grand Lodge of England, vested in us for that purpose, and at the humble Petition of our Right Trusty and Well-beloved Brethren, Thomas William Tew, William

Hall, Jeremiah Rhodes, George Wood Bayldon, William Statter, Frederick Lumb, and John Handley, do hereby constitute the said Brethren into a Lodge of Free and Accepted Masons, under the Title or Denomination of

The St. Oswald Lodge,

No. 1212.

The said Lodge to meet at the Masonic Hall, Pontefract, in the West Riding of the County of York, on the Monday on or before each full moon of every month, empowering them in the said Lodge, when duly congregated, to Make, Pass, and Raise Free Masons, according to the ancient custom of the Craft in all Ages and Nations throughout the known World. And further, at their said Petition, and of the great trust and confidence reposed in every of the above-named Brethren, we do appoint the said Thomas William Tew to be the first Master, the said William Hall to be the first Senior Warden, and the said Jeremiah Rhodes to be the first Junior Warden, for opening and holding the said Lodge, and until such time as another Master shall be regularly elected and installed, strictly charging that every Member who shall be elected to preside over the said Lodge, and who must previously have duly served as Warden in a warranted Lodge, shall be installed in ancient form, and according to the Laws of the Grand Lodge, that he thereby be fully invested with the dignities and powers of his office. And we do require you, the said Thomas William Tew, to take special care that all and every the said Brethren are, or have been, regularly made Masons, and that you and they, and all others, the Members of the said Lodge, do observe, perform, and keep the Laws, Rules, and Orders contained in the Book of Constitutions, and all others which may from time to time be made by our Grand Lodge, or transmitted by us or our successors, Grand Masters, or by our Deputy Grand Master for the time being. And we do enjoin you to make such By-Laws for the government of your Lodge as shall to the majority of the Members appear proper and necessary, the same not being contrary to or inconsistent with the general Laws and Regulations of the Craft, a copy whereof you are to transmit to us. And we do require you to cause all such By-Laws and Regulations, and also an account of the proceedings in your Lodge to be entered in a Book to be kept for that purpose. And you are in nowise to omit to send to us or our successors, Grand Masters, or to the Right Honourable George Frederick Samuel Earl de Grey and Ripon, of Studley Royal, in the West Riding of Yorkshire, &c., &c., &c., our Deputy Grand Master, or the Deputy Grand Master for the time being, at least once in every year, a List of the Members of your Lodge, and the names and descriptions of all Masons initiated therein, and Brethren who shall have joined the same, with the Fees and Moneys payable thereon. It being our Will and intention that this our Warrant of Constitution shall continue in force so long only as you shall conform to the Laws and Regulations of our Grand Lodge. And you the said Thomas William Tew, are further required, as soon as conveniently may be, to send us an account in writing, of that which shall be done by virtue of these presents.

Given under our hands and the Seal of the Grand Lodge of London, this 14th February, A.L. 5862, A.D. 1862.

By command of the M.W. Grand Master,

DE GREY AND RIPON, D.G.M.

Wm. Gray Clarke, G.S.

Having carefully gone through the minutes of *St. Oswald's* Lodge from its formation down to the end of 1873, it will be seen from the few extracts I have taken, and the connecting links which I have supplied, what fostering and tender care Bro. Tew bestowed upon his *protégé*, and how largely dependent the small community was, in its infancy and early stages, upon his moral and material support.

The warrant bears date 14th February, 1862, and the first meeting which, by the way, is styled a Lodge of Emergency, took place on the 7th April in that year. The minutes of that assembly commence as follows:—

SAINT OSWALD LODGE,

No. 1212,

MASONIC HALL, PONTEFRAC^T,

MONDAY EVENING, 7th APRIL, { A.L., 5862.
A.D., 1862.

LODGE OF EMERGENCY.

"This being the day appointed for the Installation of the W. M., under a Warrant of Constitution granted by the Grand Lodge of England, and Bro. P.M. John Gill,* P.P.G.D.C. having been deputed to perform the ceremony, the Lodge was opened in due form in the first degree of Freemasonry, at a quarter-past six o'clock p.m., in the presence of:

- Bro. John Gill 727, as W.M.
- „ D. Wilson, 727, as S.W.
- „ T. Senior, 727, P.M.; P.G.S. as J.W
- „ Rev. J. Senior, LL.D., 727, P. Prov. G.C.,
P.S.G.W., as Chaplain.
- „ B. W. Allen, 727, as Secretary.
- „ W. Hall, P.M., 529, as S.D.
- „ J. Rhodes, 364, as J.D. and Organist.
- „ Wm. Wood, 727, as I.G.
- „ J. Becket, of 179, 727, acting as O.G.,

and Bros. W. Fryer, P.M., 368, W. W. Glover, P.M., 727, Deacon of No. 1 on the Roll of the Grand Lodge of Scotland.

"The Secretary read the warrant constituting the Lodge, which was then opened in the second degree, and the ancient charges were read

* Bro. John Gill, P.M., &c., died 24th April, 1892.

by the Secretary to Bro. Thomas William Tew, the W.M. designate, who declared his assent and consent thereto in the usual manner.
 A Board of Past Masters was formed, consisting of Bros. Dr. Senior, J. Gill, W. Hall, W. W. Glover, and T. Senior, and Bro. Tew was installed first W.M. of the Lodge."

And so the record goes on. The first wardens of *St. Oswald's* Lodge were Bros. W. Hall, 529, and Jeremiah Rhodes, 364. The other offices were temporarily filled up, and several propositions were made. After a portion of scripture had been read by the chaplain, the Lodge was closed, and the brethren assembled at the Green Dragon Hotel for the Installation banquet. To this, the first entertainment of its kind in Pontefract, a select few of non-masons were invited, and in responding to the toast of his health, Bro. T. W. Tew, W.M. made the following reply :—

"Gentlemen and Brethren of the Masonic Order,
 "The ceremonies which, in conformity with ancient usage are observed on the installation of a Master Mason, having been completed, I now present myself as the W.M. of this Lodge, in order to discharge the first duty which devolves upon me—the duty of offering my grateful acknowledgments to the members of the craft for the distinction of which you have pronounced me worthy. I cannot help feeling, I trust, a pardonable gratification, that my position as the first W.M. of this Lodge,—the first ever established in Pontefract—confers on me the privilege of acknowledging the courtesy of Bro. John Gill on the present occasion, and of thanking him on behalf of the officers of the new Lodge, for his presence here to-night.

"I trust you will permit me to take advantage of this gathering, to state to the guests who are, as yet, non-members of the craft, a few of the principles which regulate the existence of Masonry, the reasons which have led to the establishment of a Lodge in this town, and the good results which, I hope, may arise therefrom. There exists in many minds considerable ignorance respecting the real character of Freemasonry, and very amusing are some of the popular conjectures respecting its supposed secrets, methods of initiation, &c.

"It is a common opinion that Freemasons in their Lodges, raise his Satanic Majesty in a circle, and when they have done with him, they lay

him again with a noise or a hush, as they please. Another idea is, that in order to give a newly-made mason the faculty of taciturnity, we make an indelible print upon some part of his body, either with a grid-iron or with a cook's red hot salamander. Such absurdities might, in a superstitious age, create a certain feeling of awe for the mysterious fellowship; but in the present time, can only provoke a laugh amongst wise men. If tacitly allowed by the *Order*, it might have a tendency however, to rob our institution of that veneration, which I think, it may justly claim, a veneration founded upon that marvellous bond of union which, existing for 3,000 years, still flourishes and keeps strong, amongst men of all climes, all races, and all sects. True, its character may in some respects have changed, yet it still retains the essential part of its original spirit.

"Taking its rise in remote ages, it was possibly at first but a society of builders and artificers, or more correctly perhaps, a Union of Masons and Architects. We know, that the custom of different crafts binding themselves together to the exclusion from employment of any but their regularly initiated members, was common in antient times; that it is even yet retained on the continent, and exists to some extent also, amongst ourselves, as in some of the learned professions. In accordance with the spirit of the age, members of these communities were bound to secrecy, as to their modes of working: they were also bound as brethren to assist one another in difficulty and distress, and employed signs, tokens, and particular words, which, when reciprocally given, served to distinguish them by night, as well as by day.

"I daresay that all present around me have heard of the Egyptian mysteries. All branches of learning and science in the remote ages, were kept secret in the hands of the priesthood, and of the initiated. Mathematics, Geometry, Astronomy and Architecture, nay even Music, Rhetoric and Logic were taught by them, as well as Religion, Ethics, and History.

"After the lapse of centuries, a body separated themselves for the more exclusive practice of constructing Temples and *Stadia*, and passed over into Ionia, more than a thousand years before the Christian era. These men are regarded as the first founders of Freemasonry as a distinct Society. The King of Tyre who assisted King Solomon in the building of his Temple is said to have been the Grand Master of these

Ionian artificers. To King Solomon himself, we attribute our present system and constitution. The Brethren of the Middle Ages alone, constructed all the ecclesiastical buildings of the pointed and Norman styles. As the Architects of our magnificent Cathedrals and Abbeys we owe to them and to their organization as Freemasons, a deep debt of gratitude. Then, the high estimation in which the Craft was held, induced Kings, Emperors and Nobles to seek admission as honorary members, and by degrees, through the changes which took place in political and social life, its existence, as an operative body, ceased.

“But though we are no longer able builders, or skilful handicraftsmen, or the sole depositaries of Architectural knowledge, yet our ancient formulas are still preserved—formulas, which bind all Masons together in brotherly love, relief and truth. Though now, shadows of the past, the retention of the old ceremonies is interesting in the eyes of the antiquarian, as being a kind of title deeds, showing our ancient and honourable origin.

“As a cosmopolitan society, for the practice of benevolence, we claim your consideration in the present day. The amount of sorrow Masonic compassion has relieved, the opportune assistance it has rendered, the anxious and terrified households, which it has prevented being broken up—these are the results of the system which, “the great day” can alone fully disclose.

“There is for the members of the *Saint Oswald's Lodge*, a large opening in this neighbourhood for charitable and benevolent works, and for the promotion amongst all classes of every social and moral virtue: there is heart work, head work and hand work, for us all, and we, the members of this new Lodge, must and can labour in this Masonic cause.

“What we want in this town and neighbourhood is, not intellect, enterprise, earnestness, business activity: these qualities are conspicuous in many whom, I could individually name, as is evidenced in our collieries, potteries, bottle and brick-making concerns, malt kilns and liquorice factories—what we need is, more cordiality between man and man, greater consideration for others, less reference to self, more unity of purpose, a greater disposition to forget differences. These are lessons which Masonry inculcates largely, perpetually, emphatically, and

to disseminate these principles, we have asked the Grand Lodge of England, to grant under the sign-manual of its Grand Master, the Earl of Zetland, a warrant of constitution appointing us a Lodge. And holding as I do the principles I have enunciated, can I do otherwise than echo the aspiration? 'All the world a Lodge and every man a Brother.' "

With a W.M. possessed of convictions so sound, energies so great, and abilities so manifest, can we wonder that the new Lodge made rapid and substantial progress? Regular in his attendance, zealous, persevering and painstaking in his work, Bro. T. W. Tew speedily made his influence felt, and gathered round him some of the best men of the town and vicinity. During his first year of office, he initiated, amongst others the Rt. Hon. H. C. Childers, M.P. for Pontefract, and such was his industry, that during the month of September 1862, no less than three Lodges were held. That of the 30th is in its record, I think unique. It met at 1.0 p.m. and took three raisings: it adjourned from labour to refreshment at 3.25 p.m.: it resumed at 5.20, and had again three raisings and before it closed for the night, at 10.30, the Lodge went through four further similar ceremonies of the 3rd degree. All was apparently done without omission; test questions, working tools, traditional history all correct—ten raisings at one meeting!

It was not only the working of ceremonies however that engaged the attention of the W.M. of *St. Oswald's*. The transactions of Grand Lodge and Provincial Grand Lodge were carefully noted and duly communicated to the brethren, nor was any subject of Masonic interest permitted to pass unregarded. At intervals, papers were read, and on these occasions brethren of other Lodges were specially invited.

By the unanimous voice of his brethren, Bro. Tew was elected W.M. for a second year, and with untiring activity and zeal he undertook the duty. It was during this year (1863) that the re-numbering of the Lodges on the roll of the Grand Lodge of England took place, and *St. Oswald's* from being 1212, now became 910. This year Bro. Tew received his first Provincial distinction, that of Prov. G. Steward, and in the month of July, he read a paper to his brethren entitled:—

THE TRACING BOARD OF THE SECOND DEGREE
AND THE
SYMBOLISM OF THE TEMPLE OF KING SOLOMON.
Brethren,

The subject which I venture to enter upon this evening, is one which, from its archæological features and from its speculative deductions is vast and important; one which, to do it justice would demand far higher mental power, attainments, and leisure time than is within my lot to bestow upon it.

The choice has been very natural to me from its direct bearing on my architectural sympathies, though hazardous, inasmuch as there is some danger of tiring your patience, and not adding a single new idea to those which men of Masonic learning have expressed in their writings and erudite discourses, such as Stevenson, How, Oliver, Josephus, and many others.

I shall feel satisfied, if I succeed in pointing out the value of one great branch of Masonic Science, viz. Operative Masonry as exemplified in the Tracing Board of the Second Degree—a branch from the cultivation of which the speculative Mason learns how to symbolize its materials, tools, and implements, so as to apply them to the holiest of purposes.

Addressing many whose daily duties, like my own, may be regarded as, more or less commercial. I have to re-echo a sentiment which has often been uttered in this Hall, that as Masonry can materially aid the progress of mankind towards civilization, the enlightened Freemason must aim at being a man of extensive scientific attainments, in order that he may become acquainted with speculative Masonry in all its numerous intricacies.

Masonry, according to the general acceptance of the term, is, let us say for the purpose of this discussion, an Art founded on the principles of Geometry, and directed to the service and convenience of mankind. But *Freemasonry* embracing a wider range, and having a nobler object in view, viz. the cultivation and improvement of the human mind, may with more propriety be called a science, inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are, for the most part, “veiled in allegory and illustrated by symbols.”

To draw aside this veil, or to penetrate through it, is the object of my lecture this evening.

To comprehend the entire system of the institution of Freemasonry, a thorough acquaintance with the volume of the Sacred Law, and a full appreciation of the Holy Scriptures, which contain the treasures of God's revealed will to man, are essential.

The aim and end of the Institution is to excite men to acts of kindness towards their fellow men. Freemasonry, that is Craft-Masonry, recognizes no sect or creed, but it requires a belief in the scriptures of the Old Testament, and consequently an acknowledgment of the true and living God, and of the Son of Righteousness so beautifully symbolized in our ritual.

The first of the great doctrines held in sacred veneration by the Order, is the existence of T.G.G.O.T.U., and the immortality of the soul; pointing its votaries to that cloudless canopy, where all good men and Masons trust eventually to arrive by "Faith" in God, "Hope" in immortality, and "Charity" towards all men.

The next doctrine is unity of mankind. It levels all those distinctions of class which the industry of man, by accumulating wealth, has created around him, making no difference amongst its members but personal merit.

In a Masons' Lodge, the noblest peer, the most distinguished member of the British Senate, the poorest negro that cultivates a cotton-field, the humblest tradesman that waits behind a counter, the Minister who serves God's Altar, the father of venerable age, and the young man in the prime of life, all meet on equal ground, hailing each other as "Brother."

At his initiation the E.A. Mason has impressed upon his mind the practice of moral and social virtue; his duty to his God, to his neighbour and to himself; and whatever quarter of the globe he may be in, there to dwell a quiet and peaceable citizen subject to the laws of his adopted country.

These precepts are strongly enforced in the Second and Third Degrees, which are but an extension of the former.

It is not to be overlooked also, that the teaching of the particular symbolisms of this Second Degree, is but an expansion of the great principles on which our Order is founded—"Brotherly Love, Relief

and Truth"—principles which obtain their consummation in the cardinal virtues of "Faith, Hope and Charity."

Freemasonry in its general and universal application to everyday life, comprehends therefore the two divisions of human and moral science, speculative and operative.

Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness.

It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator.

Operative Masonry furnishes us with Temples, dwellings, and convenient shelter from the inclemencies of the seasons. The operative Mason constructs his edifices of material substances, he works according to the designs laid down for him, on the tracing board by the Architect. He tries each stone by the working tools of this Degree—the square, level and plumb rule.

And, lastly, it is the business of the operative Mason, when his work is done, to prove everything "true and trusty." So it is the object of the speculative Mason, by a uniform tenor of virtuous conduct, to receive the inappreciable reward from his heavenly Grand Master, of "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." For brethren we read it is "not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." *

The Second Degree is divided into five sections; two belonging to Speculative, and three to Operative Masonry.

The first section, as I have before remarked, is reverence for the G.G.O.T.U.

The second section presents an ample field for man to speculate upon—the six days' work of creation, and how we ought to magnify and adore His holy name for His goodness to the children of men: for the Lord speaks of creation as a building and of Himself as its mighty Architect. We read in the book of Job of His laying the measure of it, stretching the line on it, fastening the foundations, and laying the corner stone. †

* St. Matthew vii. 21.

† Job xxxviii. 4, 5, 6.

The third section has reference to the building of King Solomon's Temple, and the construction of the two remarkable pillars that stood at the entrance of its porch.

The fourth section describes the five noble orders of Architecture—Doric, Ionic, Corinthian, Tuscan, and Composite; and the seven liberal arts and sciences—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, Astronomy.

The fifth section has reference to the organized *institution* which we call Masonry, at the time of the building of the Temple of Solomon, and may be said especially to refer to the payment of the workmen there employed, and the government and division into classes of our ancient Masonic brethren.*

Thus, brethren, you will see that the Second Degree, in addition to the historical information relative to "The House of the Lord" erected by King Solomon, contains a complete theory of philosophy and physics, and a regular system of science, demonstrated on very clear principles and established on a firm foundation.

The tracing board of this Degree belongs to the third section, and the subject is Solomon's Temple and the pillars of the porch of that Temple.

Through all the sections, this subject continues to be a development, speculative and operative, of the building of that famous edifice.

By the nomadic Israelites, the arts of building, it is assumed, were conveyed to the promised land; and when they became there a settled people, the remembrance of the beautiful fabrics they had seen in Egypt, or rather the tradition of which was handed down from father to son—led them to attempt constructions suited to their future homes. But it is evident that by the death of their great master Moses, the Israelites were not in full possession of the knowledge requisite to complete the glorious fabric which the G.A.O.T.U. had in a vision to King David, directed his son Solomon to erect; as we find by Holy Writ that the wisest man needed the assistance of the King of Tyre. †

Tyre and Sidon were the chief cities of the Phœnicians. They were places of considerable importance in the time of Joshua who speaks of the latter city as "Great Sidon." ‡

* Vide "*Solomon's Temple*," &c., by Timothy Otis Paine, LL.D.

† 2 Kings v.

‡ Joshua xi. 8, also *ibid* xix. 28.

Homer also tells us that the Queen of Troy

..... Kept
Her mantles of all hues, accomplished works
Of fair Sidonians.

And he describes a silver goblet,

..... Earth
Owned not its like for elegance of form,
Skillful Sidonians had around
Embellished it.

The Sidonians were adepts in the science of their times, particularly astronomy and arithmetical calculation. The Phœnicians were an industrious people, and their cities were the emporia of commerce—commercial communities (like those of the West Riding of Yorkshire) having ever been the best promoters of the Arts and Sciences. Hence it is evident that the Phœnicians were far advanced in the arts of life when the Israelites reached the promised land. The buildings of Tyre are said to have been magnificent, the walls being 150 feet high. From this city, with materials to assist King Solomon in erecting his Temple, came the skilled artificers and the able architect. And herein we must consider lay the strength of the King of Tyre. It was by the power of art and science that he was enabled to aid Solomon in raising that glorious “House of the Lord.”

Besides Tyrian workmen, Solomon employed Phœnicians from the City of Gebal. The son of a widow of the tribe of Naphtali, and of a Phœnician father, presided over the metal work.

The preliminary work was executed in Lebanon and other places, the entire force employed being immense. The chief work was done in the quarries. The stones were there hewn and fitted to one another, so that when the building was begun, there was “neither hammer nor axe, nor any tool heard in the house.” The very silence in which the building was proceeded with, was reverently vocal. It seemed as if it were the work of nature—

Like some tall palm the mystic fabric sprang.*

The word “Temple” is derived from the Latin word “tempus”—time, and therefore the ancient structures, called temples, were in reality intended to be records of time and archives of human knowledge.

* *Palestine*, Reg. Heber.

Solomon began to build the Temple in the fourth year of his reign: the foundation stone was laid on the 2nd of the month Zif, A.L. 2992, and the building was completed, after seven years of labour in the month Bul, A.L. 3,000, in the eleventh year of his reign, that is about 1,005 B.C. according to the received chronology. Solomon laid the foundations in the bosom of the holy Mount Moriah. On this spot Abraham proved his intuitive faith, by leading his only and beloved son Isaac, a destined victim, to the Altar of his God. Here also, on the threshing floor of Araunah the Jebusite, David offered up that mediatorial prayer and sacrifice by which the plague was stayed, and here he had revealed to him in a vision the plan of the Temple, to be placed on the spot where God had declared He would "establish His Most Holy Name for ever." The top of this hill was enclosed with a wall. Into this enclosure there was an entrance on every side; besides one towards the South West for the Royal Family, the members of which by a raised way, called the Gate of Shalleetheth, came to their place in the covert of the Sabbath. The east gate was called Sur, or the Gate of Foundation. The south gate was called Assuppin, because the Levites were there convened to receive their directions. The Gate Parbar was at the north-west. At the side of every gate and at every corner of this court, houses were erected. Into this outer court every clean Hebrew or proselyte of the Covenant might enter.

In the middle of the outer court but nearer to the west end, there was a court for the Priests and Levites, stretching in an oblong direction from west to east, surrounded by a low wall, about 4 feet high, that the people might see over the top of it, what was done by the Priests. This court had two entrances, one on the north side and another on the south side. In this court, just before the east end of the Temple, stood the brazen altar 35 feet long, as many broad, and 17 feet 6 inches high, and the brazen sea and lavers.

The Temple, properly so called, stood from west to east. As every one knows, it was erected on the model of the Tabernacle, and when completed, it presented an appearance singularly unlike any modern building. In it were to be seen the influences of Phœnician, Assyrian, and Egyptian architecture, while "the pleasant precincts, the means of ablution and the almost universal absence of imagery can be

found nowhere but in the sanctuaries of the only other existing Semitic religion, the 'Mosques of Islam.'"

At the building of the Temple, says Josephus,* 3500 masons were employed who presided over the ordinary workmen. They consisted of entered Apprentices, and Fellow Crafts. There were 2100 entered Apprentices, and they were formed into 300 Lodges or Companies. Of Fellow Crafts there were 1200 of whom 300 were Gebalites, on account of their excellent skill as workmen in stone squaring, and of these 300, each presided over a Lodge or Company.

The Entered Apprentices received a weekly allowance of corn, oil, and wine. The Fellow Crafts were paid their wages in specie, which they afterwards went to receive in the middle chamber of the Temple.

There were only three Master Masons, to whom tradition says the true secrets of a Master were known, viz : Solomon, King of Israel ; the King of Tyre ; and Hiram Abif.

The King of Tyre was the ancient friend of King David, and he furnished the timber for the Temple from the forest of Lebanon, and year by year in exchange, "Solomon gave him 20,000 measures of wheat for food for his household and 20 measures of pure oil."† "And the Lord gave Solomon wisdom, as He promised him, and there was peace between Hiram and Solomon, and they two made a league together." "And King Solomon raised a levy of 30,000 men out of all Israel who were employed by monthly courses of 10,000 ; and the stones were cut and wrought in the quarries of the Mountains of Judæa, by 80,000 men, assisted by 70,000 who bare burdens."

The entire body of the Temple was erected quite up to the roof with white stone. The length thereof was 60 cubits or 105 feet, and the breadth 20 cubits or 35 feet. There was another building erected over it, equal to it in its measurements, so that the entire altitude of the Temple was 120 cubits or 210 feet.

The Porch was at the front of the House, "the length of it was according to the breadth of the House 20 cubits, or 35 feet, and the height was 120 cubits or 210 feet, and Solomon overlaid it within with pure gold."‡

* *Antiquities of the Jews.* Book VIII. † 1 Kings v. 11 12, etc.

‡ 2 Chron., iii. 4.

He also built round about the Temple 30 small rooms, which might include the whole Temple, by their closeness one to another, and by their number and outward position round it. He also made passages through them, that they might come into one through another. Every one of these rooms was 8 feet in breadth and length and 45 in height. Above these were other rooms, and others above them.

The roofs that were over the Temple were of cedar, and had plates of gold nailed upon them.

The walls were lined with boards of cedar, on which were fixed plates of gold, which had sculptures on them ; so that the whole Temple shone, and dazzled the eyes of such as entered, by the splendour of the gold that was on every side of them.

Josephus says :—"The whole structure of the Temple was made, with great skill, of polished stones, and those laid together so very harmoniously and smoothly that there appeared to the spectators no sign of any hammer or other instrument of architecture, but as if, without any use of them, the entire materials had naturally united themselves together, that the agreement of one part with another seemed rather to have been natural, than to have arisen from the force of tools upon them." *

The King also had a fine contrivance for an ascent to the secret upper room over the Temple. He had also veils of blue, purple and scarlet, and the brightest and softest of linen, with the most curious flowers wrought upon them, which were to be drawn before the doors of the most secret chamber. Solomon also laid the floor of the Temple with plates of gold ; and he added doors to the gates of the Temple, and fastened plates of gold upon them.

Thus was the Temple finished, according in all things with the model presented by God Himself to King David, the father of Solomon.

The dedication of the Temple took place in the twelfth year of Solomon's reign, on the 14th day of the month Ethanim which is the seventh month, and the ceremonies in connection with it were joined on to, or rather immediately preceded, those of the great national Festival of Tabernacles ; the united celebrations lasting altogether for a fortnight, when no less than 22,000 oxen and 120,000 sheep were sacrificed in the presence of all the people of Israel.

* *Antiquities of the Jews*, Book viii. chap. 3.

The King himself took his seat on a raised throne of brass; the priests stood before the altar of burnt offering, surrounded by the choir, arrayed in white robes, and playing on cymbals, psalteries and harps; while the assembled nation crowded the courts without. Then from under the covering where David had placed it, other priests solemnly brought the Ark of the Covenant to the folding doors of the Temple. These were opened, and then past the table of shew-bread, and the golden candlesticks, and the altar of incense, it was conveyed through the Veil to its appointed place, and the Cherubim spread over it their wings, and received it, as it were, under their protection. At this moment the choir lifted up their voices, with the trumpets and cymbals and instruments of music, and made one sound to be heard in praising and thanking the Lord, whose mercy endureth for ever, and simultaneously the Temple was filled with a cloud—the “Glory” of the Lord descended, and Jehovah took possession of His new abode. Thereupon the King, rising on his brazen throne, and kneeling down upon his knees, spreading forth his hands* toward heaven, and offered up a solemn and sublime prayer. As he concluded with the petition, “Arise, O Lord God, into Thy resting place, Thou and the Ark of Thy strength,” the fire flashed forth from the “glory” already filling the Temple, and consumed the burnt offerings and sacrifices, while the priests stood without, blinded with the excess of splendour, and the people bowing with their faces to the ground, worshipped and praised the Lord.

The “Ark of the Covenant” was nothing more than a chest of wood, 5 feet long and half as deep and wide; but of all the holy things the Jews possessed, it was the holiest, because it contained within it the Table of the Law given to Moses on Mount Sinai, together with a written copy of the many gracious promises that were made to Israel about the same time; also Aaron’s rod that budded, and a pot of manna. On the top of this ark stood what was called the mercy seat. This was simply a lid or covering of gold, with two carved cherubim on it, but between these cherubim shone forth a miraculous light—the Shechinah, a token and symbol of the Divine presence. Hence the Lord is said to dwell between the cherubim. Here He manifested Himself as really present with His people. The ark was the ark of His strength, because here He abode in

* Vide 2 Chron. vi. and vii. chaps.

His strength, and was seen to do so. No wonder then that it was esteemed so sacred by the Jews. The people revered nothing earthly so much. They rejoiced and confided in it. It was the safeguard of Israel—it was the charter of her privileges; it was the token and pledge of the Lord's special favour towards her. While it was with them the people felt that the Lord God of their fathers was with them, that they might fly to Him for protection and look to Him for blessings. The ark was in fact an emblem or type of Christ's Holy Gospel; as God manifested Himself by it to Israel, so now He reveals Himself to us by the Gospel of His Son.

In the Temple, to add to its magnificence, were an immense number of gold and silver vessels, and according to Masonic traditions, the workmen's wages and the entire cost of the building amounted to fabulous sums of money.

In this tracing board at the foot of the staircase you will see two great pillars. Their construction was the first important work performed by the chief architect.

This man was skilful in working in gold, and silver, and brass, and by him were made all the mechanical works about the Temple, according to the will of Solomon.

The height of these famous pillars was $31\frac{1}{2}$ feet each, the circumference 21 feet, and the diameter 5 feet 3 inches. They were formed hollow, the better to serve as archives to masonry, for therein were deposited the Constitutional Rolls.

Being formed hollow, the outer shell or rim was 4 inches, or a hand's breadth in thickness. They were made of molten brass, and were cast on the plains of the river Jordan, in the clay grounds between Succoth and Zeredatha.

These pillars were adorned with two chapiters, each 8 feet 9 inches high, which chapiters were enriched with net work, lily work, and 200 pomegranates, in two rows on each pillar.

The network, from the connection of its meshes, denotes *Unity*; lilywork, from its whiteness, denotes *Peace*; and pomegranates, from the exuberance of their seed, denote *Plenty*.

These pillars were further adorned with two balls or spheres, on which were delineated maps of the heavens and of the earth's surface, instructions in which anciently formed one chief employment of a

Fellow-Craft's Lodge. The pillars were considered finished when the network or canopy was thrown over them. They were placed here as a memorial to the children of Israel of the miraculous pillars of fire and cloud which had two wonderful effects—the fire to give light to the Israelites during their escape from Egyptian bondage; the cloud proved darkness to Pharaoh and his host when they attempted to overtake them.

These pillars are surmounted by the acknowledged symbol of the Holy Spirit of God—a hovering dove between two cherubim in the act of worship.

King Solomon ordered these pillars to be placed at the entrance of the Temple, as the most proper and conspicuous situation, for the children of Israel to have the happy deliverance of their forefathers continually before their eyes when going and returning from Divine Worship.

After our ancient brethren had passed those two great pillars, and satisfied the officer who guarded the foot of the winding staircase, they then ascended by 3, 5, 7 or more steps. Three Masons rule a Lodge—the W.M. and his two Wardens. Five hold a Lodge—the W.M., two Wardens, and the Senior and Junior Deacons—who must always be Fellow Craft Masons, if not holding a higher degree; and the seven or more, who make it perfect, are two entered apprentices, the Inner and Outer Guard, added to the former five. These numbers, 3, 5, and 7, you will remember, were the several steps by which in the first, second, and third degrees you each time advanced to the East in due form to receive your solemn oaths and obligations.

Three members rule a Lodge, because there were but three Grand Masters who bore sway at the building of the first Temple at Jerusalem. Five hold a Lodge, in allusion to the Five Orders of Architecture. Seven or more make a Lodge perfect, because Solomon was seven years and upwards in building, completing, and dedicating the Temple at Jerusalem to God's Service. The seven steps have likewise an allusion to the seven liberal arts and sciences—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, Astronomy.

When from the summit of the winding staircase we look back upon the latter division of the number of the steps, the second section of this degree is naturally suggested to our minds, which alone might afford a series of useful speculations, to complete our progress along the

mystical ascent, in the creation of the Universe, which was effected in six equal portions of time, while the seventh was consecrated to rest and worship.

The steps also represent the Sephiroth, or mysterious ladder of the Jews, crowned by the Sacred Trinity. The winding staircase is flanked by ornamented pilasters, against which were placed the larger Cherubim of the Temple, supporting the "Pentalpha" and seal of Solomon.



The Pentalpha is venerated to this day by the Jews, as one of the signs commanded by Moses to be set on the arms, etc., for the binding of the law.

It was, and is still said to be, a charm all over Asia against witchcraft. It is called the Shield of David, and was the emblem of health. Amongst the Mahommedans it was revered, and the Druids held it sacred. It is dear to every Mason as an emblem of the five points of fellowship.

Fronting the supports of the gallery were two arched panels, containing the working tools of a Fellow Craft Mason.

After our ancient brethren had gained the landing of the winding staircase, they arrived at the door of the middle chamber of the Temple, which they found open, but properly tiled by the Senior Warden against all under the degree of a F.C.

After satisfying him also, they were then admitted into the middle chamber of the Temple. They went there to receive their wages, which they had justly earned, and which they took without scruple or diffidence—without scruple, knowing they were justly entitled to them; without diffidence, from the unbounded confidence they had in the integrity of their employers in those days.

Here their attention was drawn to certain Hebrew characters which are now depicted in every Fellow Craft's Lodge by the letter G, denoting T.G.G.O.T.U., to whom we must all submit, and ought

humbly to adore. It was of this Great Being Milton thought when he wrote the words :

He took the golden compasses, prepared
In God's eternal store to circumscribe
This universe and all created things :
One foot he centred and the other turned
Round through the vast profundity obscure ;
And said : " Thus far extend, thus far thy bounds ;
This be thy just circumference, O world ! " *

From this middle chamber of the Temple our ancient brethren were also favoured with a view looking into the Holy Place, with the *sanctum sanctorum* at the furthest extremity. This Holy Place was lighted by ten candles, five on each side, with the altar of incense in the centre. At the west end of the Holy of Holies appeared, through a slight partition, the veil of the Temple.

Now the Tabernacle of Moses had two veils ; the exterior one was placed at the entrance of the Holy Place, which Solomon, when building his Temple, superseded by the erection of a porch ; and the other was the real veil of the Temple, which excluded the *sanctum sanctorum* from public view. This veil, you are well aware, was rent at the crucifixion of Shiloh, to show that the most secret mysteries of religion were now unveiled, and the scheme of salvation fully laid open to Jew and Gentile alike.

The construction of Solomon's Temple, whilst it displays to the operative Mason the effects of human wisdom, as well in the choice as in the arrangement of the materials of which it was composed, is selected by the sacred writers to imprint on the memory serious and solemn truths. The speculative Mason is taught to erect a spiritual temple, pure and spotless, and fit for the residence of the G.G.O.T.U., who dwelleth only with the good. Thus speculative Masonry, borrowing from the operative art its materials, tools, and implements, sanctifies them, by symbolic instruction, to the holiest of purposes—the veneration of God and the purity of the soul.

To all the children of Israel the Temple of Solomon, so often alluded to in the volume of the Sacred Law, and called "The House of the Lord," was indeed the dwelling place of the Most High God. The cloud of His presence had covered their Tabernacle during their

wanderings in the wilderness, and the brightness of His glory had shone within their Temple at its dedication.

All God's dealings with men, and all their intercourse with Him, were then closely connected with the House of the Lord. There did He speak with Moses and Aaron from the mercy seat ; and there did the High Priest in later times *divine* by Urim (light) and Thummim (perfection), receiving intimations of the Divine will on the illuminated letters of his golden breast plate.

In the Tabernacle of old the Lord had recorded His name, and there He came to His people, and there He blessed them.

Here in the Temple the annual atonement for the sins of the nation was offered unto the Most High God. And here alone could sacrifices of expiation be made by the guilty transgressor, or purifications by the unclean. The trembling suppliant here obtained comfort in his sorrows, deliverance from his doubts, and victory over the fear of death. Here answers to prayers were graciously vouchsafed, and the humble believer was constrained to exclaim, with Jacob, "This is none other but the House of God, and this is the gate of heaven," *

Let this tracing board, Brethren, ever remind us to guide our course on earth that we may continually grow more alive with gratitude to the Creator of the Universe ; more anxious to be charitable to all men ; and more determined to obey the commandments of God in all things. Thus shall we be able to advance with confidence between the pillars of our faith, and, ascending the winding staircase of this chequered life, pass from the chamber of our mortal career, to receive the wages due unto our faith, and to dwell for ever in the Celestial Lodge with the Living God—the heavenly Jerusalem whence all goodness emanates.

The King of Israel was highly distinguished for his wisdom, and to him came persons of the greatest rank, to profit by his instruction. Here also we are reminded of *Him* in whom are hidden all the treasures of wisdom and knowledge.

In taking a retrospect of ancient institutions, whether founded for the purposes of religion, government, science, mutual security, or any other purpose, we find they have all been unstable in their duration, and have generally failed in the accomplishment of the design for which they were framed.

* Genesis xxviii. 17.

The extensive buildings of the King of Israel, and the cities that he founded have, ages since, moulded into decay, and scarce a trace of them remains.

"Kingdoms also have had their rise, their meridian, and their decline. In vain we ask who were the founders of the Babylonian, Assyrian, and Persian Empires? Who were the architects of Palmyra's boasted temples, of Balbec's gorgeous domes, or the gigantic pyramids of ancient Egypt? The wrecks of their mouldering grandeur only seem to frown contempt on their builders' schemes."

"Masonry has witnessed the rise, revolutions, and wane of empires—withstood the inroads of war, the still more desolating ravages of barbarous ignorance, and the depressing superstition of ancient and modern times. Through the darkness of mediæval ages Masonry was the chief lamp of knowledge that illumined the gloom of the then degraded human mind; it was the nurse that fostered, the guardian that watched over, the temple that preserved, amidst the grossness of Gothic ignorance that overspread the earth, all the science that had survived the wrecks of Grecian and Roman empires" * :—

Hence, midst the ruin of three thousand years,
Unhurt, unchanged, Freemasonry appears.
Her towers and monuments may fade away,
Her truth and social love shall ne'er decay.

CONSECRATION OF *SAINT OSWALD'S LODGE.*

ON leaving the Chair at the expiration of his second year's Master-ship, Bro. Tew's interest in his Lodge continued unabated. He was ready and willing to fill up any office that was temporarily vacant and is found as S.D., J.D., Sec., Charity member, Installing Master, anything in fact to promote the success of his Lodge. He is recorded as attending the funeral of Dr. Fearnley the Deputy Prov. G. Master of those days and being selected as one of the pall-bearers. Next we find him proposing Major Waterhouse, M.P., as a candidate for Freemasonry, then promoting a Masonic Ball and acting on the Committee, and, more important still, securing the attendance of Prov. G. Lodge in order to consecrate the Lodge of *Saint Oswald*. The minutes of this important meeting at which W. Bro. Bentley Shaw the Dep. Prov. G. Master was present, are of a most meagre and unsatisfactory description, and fill barely more than half a page of the minute book. The officers of Lodge *Saint Oswald* and some of the brethren are named, but not a single provincial officer is mentioned: the comprehensive statement that there were "several visiting brethren present" being considered sufficient. On this occasion the Lodge was opened in the Town Hall and (to quote from the minute book) "The officers of Prov. G. Lodge having entered and finished the provincial business, the *Saint Oswald* Lodge was duly consecrated, and Bro. P.M. Tew having delivered a very able and interesting oration on the occasion, the Deputy Prov. G. Master proposed a vote of thanks for same, (*sic*) which was carried unanimously, and he also expressed a desire to see the oration printed which Bro. Tew kindly consented to have done."

And that is all. The oration however was published and I here append it. The usual formulæ and ceremonial customary on such occasions was of course fully carried out according to the printed programme, and everything was performed with becoming dignity and decorum.

"Right Worshipful the Deputy Provincial Grand Master, Provincial Grand Officers, Gentlemen, and Brethren,—

"IN undertaking the concluding portion of this morning's programme, I cannot but feel how much better, in many ways, this duty would have been performed, had it been assigned to the abler hands of some older and more experienced officer of this Provincial Grand Lodge.

"But, as there are some persons who hold that an inferior address, if it is but original, is preferable, both as respects influence and credit, to one of far greater ability if *borrowed*, I trust, Right Worshipful Sir, that the *Saint Oswald* Lodge may be judged by the same principle; since through your kindness it has been permitted to choose its spokesman from its own members on this occasion, not seeking *éclat* from foreign talent.

"In every country of the world where assemblies of men are convened, the practice has generally prevailed of opening and closing the business of such gatherings with some distinctive observances.

"The effects of such ceremonies, when they impress the mind merely with awe and reverence, are important, but when by their external forms they symbolize *doctrines*, they become objects of significant interest.

"From the time of the dedication of *Solomon's Temple*, Masons have thought fit to mark the inauguration of every new establishment belonging to their order by a solemn ceremony; and it has become a recognized habit, that at the consecration of a Lodge a member of the Society should address the brethren on the special subject for which the Provincial Grand Lodge has been convened.

"In conformity, then, with established usage, I take this opportunity of indicating some of the sentiments which I think the consecration of a Lodge is so well adapted to convey.

"But, first, I trust I may be allowed to give you an outline of the origin of the new Lodge, its state of efficiency, and the number of its subscribers on the roll of the Grand Lodge of England.

"First, then, as to the commencement and growth of our little Lodge :—

"Anno Lucis 5861, towards its close, a few gentlemen in Pontefract, stimulated by the progress Masonry was making in the neighbourhood, consulted together (they being as yet non-

members of the craft) how a branch of the "Order" could be extended in this direction.

"To shew that there were some difficulties regarding the practical establishment of a Lodge, I must take back your attention some few years—years which this century now claims as history.

"There may probably be some brethren present to-day who can remember A.L. 5823, when the late Lord Mexborough was installed the Provincial Grand Master of this Province. On assuming the direction of the Masonic affairs of West Yorkshire, the noble Lord expressed a strong desire to see one of the branches of the Masonic "*Wellingtonia Gigantea*" spreading itself over this ancient borough.

"From some cause the efforts of this Grand Master met with no encouragement, and his personal influence failed to impress the men of Pontefract with the civilizing advantages a Lodge confers.

"I suppose at that time they must have been a 'non-clubbable race of men,' in whose hearts the kindly feelings of our nature found no sympathetic tendencies, and who were, therefore, unprepared to co-operate with a Society whose articles of association enjoin on its members the promulgation of 'Unity, Peace, and Concord among all nations.'

"To account further for this rejection of the Earl of Mexborough's proposal: it may be that the events of the famous siege, which A.L. 5648-9 brought Cromwell's cannon against the town—the uprooting of old political dogmas, the beheading of a monarch, and the dismantling of that strong fortress which for nearly 700 years had frowned upon all comers, did not succeed equally in destroying the love of the people of Pontefract for the 'good old way, for things as they had been.' Their memories still lingered fondly round the old mouldering walls and grass-grown moats, and closed their minds to all thoughts of seeking and establishing the more modern bulwarks of public security—good feeling and fellowship between man and man.

"But years have rolled on, and those great changes which, during Lord Mexborough's life, placed the political and commercial standing of the British Empire on an entirely new basis, have ebbed and flowed.

"Pontefract has buried in the sands of time her traditions of departed years, and we see her towards the close of the late Dr.

Fearnley's memorable Masonic career advancing with the civilization of this age, and heaving a symptomatic sigh betokening Masonic life.

"The uninitiated friends of Masonry before mentioned, taking advantage of a new order of circumstances, determined to revive Lord Mexborough's efforts, and to introduce into the history of Pontefract a novel feature—to resuscitate the defunct idea, and breathe into it vitality of action.

"Their next step was to determine the name by which the new Lodge should go forth to the world—

What's in a name? That which we call a rose
By any other name would smell as sweet.*

But though it may be treason to differ from the Bard of Avon and his tercentenary worshippers, yet in this Province the titles of lodges have always been considered of the very gravest import.

"The old Greek philosopher, Plato, recommended parents to select lucky names for their children, and Pythagoras thought a man's success in life was dependent on his name. In all cases the temper and conduct of the Brethren should harmonize with the Lodge, else they expose themselves to be ranked as hypocrites, and instead of Masonry constituting their pride, it will but furnish a handle for reproach and shame.

"In the days of the Saxon Heptarchy there reigned on the Northumbrian throne a warrior of the name of Oswald. This soldier-king entered the ranks of the Christian Church, and became a Bishop of Durham. He has rendered his name memorable amongst us, for it was through his indefatigable labours, combined with good sense, piety, and munificence, that the first Christian Church for the worship of God was built in these parts, and Christianity introduced to the people. The career of Oswald, like that of our ancient Grand Master, was short but glorious - neither his piety, wisdom, nor valour, could secure him tranquillity in those turbulent times. He was slain by Penda, the fierce pagan king of Mercia, who envied his greatness and his popularity, and detested his religion.

"The good Bishop of Durham became the patron saint of this district, and a cross between Pontefract and Ferrybridge was raised as a memorial to his virtues. This cross, a fragment of which is still existing,

gave the name of 'Saint Oswald's Cross' (now corrupted into 'Osgold-cross') to the wapentake or hundred of the division in which we are assembled.

"Could these gentlemen have selected a better name for the new Lodge, than that of the man who in so marked a manner left the impress of his good deeds as a legacy to succeeding generations of Christian men?

"Be it the vocation of the members of the *Saint Oswald* Lodge, to raise again on the base of that cross, which time and the rough treatment of careless men have wasted away, a new shaft, to be formed of the triune pillars of Wisdom, Strength, and Beauty, supporting the monogrammic cross emblematic of Faith, Hope, and Charity.

"Then will the members of the Lodge vindicate the name they have chosen, and sustain the reputation of their saint, and by the purity of their lives cause the principles of Freemasonry which *he* practised, to be appreciated and imitated, not only in the wapentake of the Osgold Cross, but throughout the world.

"The ceremony of to-day will then become a fitting inauguration of our good intentions, and offer a guarantee that we have enrolled ourselves for the promulgation of all those sentiments which are truly accounted great and glorious by mankind.

"It will be gratifying to you to know that the Grand Lodge of England acceded to the application for a Warrant of Constitution, which Lord Zetland signed on the 14th of February, Anno Lucis 5862, that the installation of the first Worshipful Master took place in Roper Gate on the 7th of April, A.L. 5862, and the first four initiations on the 14th of the same month, and that we now number thirty-five members, two of whom possess seats in the Parliament of this country.

"Towards the support of the Masonic Charities this Lodge has contributed twenty guineas to the Boys' School, and ten guineas to the Girls' School. It has also given a small annual subscription to the Pontefract Dispensary, and I trust that the Treasurer will not inform us that its *till* is empty when Lord de Grey and Ripon presides at Free-masons' Hall, in January next, at the Festival for the Royal Masonic Benevolent Annuity Fund.

"The ceremonies performed this day are not unmeaning rites, nor the amusing spectacle of an hour; they are to perpetuate in our memories serious and solemn obligations.

"This Lodge, designed and built by Wisdom, supported by Strength, and adorned in Beauty, we have consecrated in the name of the 'Almighty Architect of the Universe,' in acknowledgment that in all our works we should adore and magnify Him who is the 'Author of all good things.'

"The mosaic pavement on which we tread, intimates to us the chequered vicissitudes of human life; that, however prosperity may favour us with smiles to-day, it is uncertain how long it will continue to bless us. Adversity may come when we least anticipate it, and poverty and destitution may follow joy and pleasure.

"Our march round the Lodge reminds us of the travels of human life, in which the institution of Masonry is a safe, an enlightened, and a pleasant path. Our step is in time, our progress towards eternity.'

"This Lodge is henceforth dedicated to the service of Masonry. May it prove a refuge to the destitute, and be the resort of truth, honour, and virtue.

"Brethren, we have pledged ourselves to mutual good faith and charity, to forgive every one his brother his trespasses, to bind up the broken-hearted, to befriend the friendless, to cheer the sorrowful, to enlighten the ignorant, to raise the poor, to promote the interests of religion, and the practice of universal benevolence.

"These are the true tests of a Mason's greatness, and the man who is great in the eyes of God, is the brother who is kind to all, with a hand to help all, and a heart to feel for all.

"Brethren, it is our pride that we have our names engraved in the records of Masonry. May it be likewise our anxiety that they may be found in the Book of Life.

"The tracing-board of the first degree represents the Lodge, and also symbolically figurates the Holy Ark of the Covenant, and on this occasion is strewn with corn, wine, and oil. The corn, wine, and oil are the Masonic elements of consecration, and their adoption is supported by the highest antiquity.

"By God's express command to Moses, the Tabernacle in the Wilderness, and all its sacred vessels, were consecrated to their respective uses with 'an holy anointing oil.'

“‘Aaron and his two sons were anointed and consecrated to the office of the priesthood.’ Prophets and kings of the Jewish nation were all alike anointed, and the sovereigns of England, at their coronation, are anointed with a holy oil.

“The Lodges of the Freemasons, which are emblems of the Ark of the Covenant, and temples dedicated to God, are solemnly consecrated to the sacred purposes of the Institution. The corn, wine, and oil, carried in the procession, are the characteristic emblems of Health, Peace, and Plenty, blessings most essential to the happiness of a Lodge. They should also remind us that in the pilgrimage of life we are to impart a portion of our bread to feed the hungry, to send the cup of wine to cheer the sorrowful, and to pour the healing oil of our consolation into the wounds which grief has made in the hearts of our fellow-creatures.

“As painters delineate, and poets sing, and statuary carve, and architects rear up gorgeous trophies of their skill, so let the Institution of Masonry rise to still greater and to better objects, — the principles of justice be sought out, — the powers of the ruler, the rights of the subject, be fixed. Man will then advance in the enjoyment of rational liberty, and the establishment of those moral laws which the Creator of the universe ordained, and which, we know by bitter experience, can never be broken or forgotten with impunity.

“Finally, the Brethren of the *Saint Oswald* Lodge desire to express their obligations to the Right Worshipful the Deputy Provincial Grand Master, Brother Bentley Shaw, to the rest of the Provincial Grand Officers, and visiting Brethren, for honouring Pontefract with their presence, thereby giving the consecration ceremony additional lustre.

“We look upon the elevation of Brother Bentley Shaw to the Masonic position which he has accepted as a token of future benefit to the fraternity. May his life be a long one, and may the ‘Almighty Architect of the Universe’ grant him years of usefulness to adorn the Order over which he has undertaken to preside.

“May the harmony which reigns amongst us at this moment be, by the blessing of the ‘Most High,’ permanently enjoyed by the Order.”

WORSHIPFUL MASTER FOR THE THIRD TIME.

In 1864 Bro. Tew was made Prov. Assistant Grand Director of Ceremonies. He continued his regular attendance at his own Lodge and exercised a general supervision in its interest year by year. In November 1868 he was elected W.M. for the third time, and in December was installed. The minutes do not state by whom the ceremony was performed, nor, beyond the usual "several visiting brethren present," is there any information.

The officers whom he appointed to assist him during the year were :—

S. Slack, S.W.	Simpson, S.D.
C. Phillips, J.W.	E. Lord, J.D.
Dr. Teutschel, Chaplain.	R. Holmes, Treasurer.
Deacon, Organist.	J. Quarterman, Secretary.
E. Butler, I.G.	

The retiring W.M.* who, in consequence of the death of Bro. Foster (which took place after election and before installation), had held his post for two successive years, was decorated with the customary Past Master's jewel. This, gracefully done, Bro. Tew then read a paper entitled :—

A SYNOPSIS OF THE HISTORY OF FREEMASONRY.

[Parts of the historic portion of this paper are omitted, as the same subjects are more fully treated in the address to *Saint Germain's Lodge* which will shortly follow.]

Brethren,—I cannot but feel deeply sensible of the high honour conferred upon me by your suffrages on the 25th November, 1868, which, for the third time, in Lodge assembled, have placed me in the position of W.M. of the *St. Oswald's Lodge*. Whatever, Brethren, be the final issue of your determination in selecting me once more to administer the Masonic affairs of this Lodge, the result of your choice must rest on your own shoulders, and not on mine.

I hope then, in reluctantly responding to your wishes, aided by the support of every Brother present, that my third term of Mastership may hereafter have been found conducive to the best interests of Freemasonry in this town and district. This sentiment I would express with greater fervency of feeling, from a sincere conviction that a true knowledge of

* Bro. Wm. Saville Wood, W.M. 1866-7.

the objects cultivated by our beautiful craft, has a direct tendency to make us abler and wiser men. Like the Christian system, to which Masonry is a shield and buckler, it does not look altogether to the opinions of men, but to their actions ; to their hearts, rather than to their heads, and labours to cultivate similarity of disposition rather than uniformity of opinion.

General harmony and mutual goodwill are some of the means by which members of the craft have been bound together through many centuries of time. Without these qualities, the parts of Masonry would, I fear, be quickly rent asunder, and its long-enduring fabric crumble into dust. To preserve these qualities of the fraternity, to which it is our pride to belong, and to inculcate them upon all persons who enrol themselves in its books, the system is careful to exclude from its assemblies such subjects as are most calculated to sow seeds of dissension, and destroy the unanimity of mutual respect and esteem, which is its chief delight.

On every occasion it recommends that universal candour and forbearance which alone can cause brethren to "dwell together in unity," as the only indissoluble "bond of Peace," and to be in the most essential purport of the expression "of one mind in one house." If these qualities be some of the objects cultivated by the sacred craft, our Masonic profession ought not to be a difficult or an unpleasant task, for one of the foundation stones on which it rests is "brotherly love." The other foundation stones making up the triad on which the edifice has been built are Faith and Hope, virtues also of the greatest value in the formation of the Masonic character.

With all these qualities the objects of Freemasonry are in perfect unison with the Christian system, and it may therefore, without impropriety, be called the handmaid of morality and the friend of religion. Deeply attached to Masonry myself, from a full conviction of its excellences, and the important benefits it has already conferred upon mankind, I would impress upon you, free and accepted Masons, that to make it of still further value to those yet outside the doors of our Lodges, its objects, principles, and qualities must be carried by us into contact with their daily lives.

In taking a retrospective glance of our history, we learn to adore the providence of God, which has enabled the Order of Freemasonry to

outlive the departure of centuries, and to withstand those innovations and changes which Time, upon all other institutions in their government, has effected.

Amidst many political revolutions and forms of government in the world, by which mighty empires have been overthrown, and almost all other human institutions utterly destroyed, Masonry still survives ; nay, has ever gained fresh vigour and renewed life with every phase of each succeeding age, though on every side of it lie the wrecks of the past and the sure and silent tokens of weakness and decay.*

* * * * *

I trust I shall not be taking up too much of your time if I ask you to look with me at the state of Freemasonry during the Middle Ages, and for a few moments to dwell with admiration on the humanizing and civilizing influences which our Brethren, in those still primitive times, extended beyond the domains of their Lodges. In the Masons' Lodge the whole Fraternity found those social advantages which in these days are provided by the Squire's house, the Parsonage, and the School-room. From the Lodge went forth the brother to visit his sick friend, and to the Lodge the sick brother repaired, if able to walk, as to a dispensary, to obtain both the advice of the physician and the medicine which was prescribed. The Lodge became a hospital if the illness were of long continuance. To the pauper brother it was a poor-house, to the travelling brother an inn. The merchant Mason could here obtain introductions to the wealthy, and dispose of his rich stuffs—laces, silks, and jewels. From the raw materials which he disposed of to monkish artists and artificers, decorations were made for the altar, vestments for the clergy, and comforts were obtained for the household ; and from the precious metals these travelling merchant Masons disposed of, vessels of silver and gold were fabricated, some of which were destined to pass into kings' palaces, for the purchase of new rights and privileges to the convents. Art was sanctified by religion when Bros. St. Oswald and St. Eligius were canonized. The Lodge was used as a School-room to all apprentices who chose to profit by it. Instruction was given in the seven liberal Arts and Sciences, and in the principles of religious knowledge. The utmost amount of labour was exacted from the apprentices,

* Here follows a disquisition on the Second Temple, and some account of the Essenes, both of which are treated more fully in a subsequent Address.

as well as from skilled operative masons and mechanics. Through these Lodges some of the brethren rose from the humblest to the highest positions in society, and they could at last point to Nicholas Breakspeare when he was seated a very proud prelate on the Papal Throne, and could then remember the time when they admitted him, an entered apprentice, into the mysteries of the first degree.

It is impossible in these ages to think slightly of those Lodges, which, rising above the spirit of the times, constituted the practical expression of a grand idea, not only of what was great and noble in architectural art, but of the utterance of what was gentle and softening, together with what was courageous and self-denying in the Masonic heart. It, moreover, represented Christian charity under the title of courtesy, and under this designation introduced to mankind that grace which, in the Grand Lodge above, is to survive both Hope and Faith. It stood forth to inform the men of the world that, though living in the world, it was their duty to make "the world a Lodge and every man a Brother:" to be free and brave, as well as loyal and true to constituted authorities: to love, honour, and keep faith with all mankind. That Institution, with chivalry, introduced into modern civilization a character unknown to the Greeks and Romans—"The Gentleman."

In our own country the long struggle between the civil and ecclesiastical powers terminated at the Reformation, when the Church and realm of England declared the Sovereign to be in all causes and over all persons—ecclesiastical and civil—supreme in these, his dominions. From this period commences in this country the assertion of moral right. Men have learned the value of the necessity of submission to moral authority, and the governing body has learned that it, in turn, is responsible for those who, for the general welfare, must submit to be governed. The necessity which gave rise during these long ages for our organization as operative Masons, and which conceded to our ancient and honourable Order the exclusive erection of material edifices, then ceased to exist; we nevertheless apply the workman's tools as Free, Accepted or Speculative Masons to our morals, but still we keep our machinery together in good working order as operative Masons, believing in our deep-rooted principles, that our destiny in the world's history is not yet finished. Our Order therefore remains unchanged.

Acts of Parliament have done their worst and can no longer affect

us, because our objects being in unison with the Christian system, and founded on the volume of the Sacred Law are unchangeable in their nature, and will therefore remain unshaken by time and the lapse of ages yet to dawn upon the world. Once more, however, we appear prominently on the page of history in connection with a memorable event, the building of the great National Cathedral of St. Paul's. On its completion in 1708, Sir Christopher Wren finding his Masonic operatives had no common centre remaining, and that their corporate customs might die out, if there were not some place of meeting where political and religious discussions might not enter, was the cause or reason for the adoption of Freemasonry on its present basis as a speculative system in this country.*

Wren's Masonic learning and genius enabled him to merge the operative into the speculative Mason, and thus he drew all orders of men into the Institution, as at present existing; and this arrangement was confirmed by a solemn Act of Union between the Masons of York and London in 1813. The Lodge of which Wren was so long the Master, met at the "Goose and Gridiron," in St. Paul's Churchyard, and from this Lodge, now known by the name of *Antiquity*, all others in England have been modelled.

I have thus, to the best of my ability, given you a synopsis of our history, and traced our peculiar fortunes and rites, through many successive ages to the present time. The question, therefore, we must now put to ourselves is:—How do we as Masons stand to-day? We have seen during the past year, a W.M. elect and a Tyler of this Lodge taken away from us. These are great losses. They were Brethren whose Masonic characters, as far as we can judge, were without spot or blemish. Are we emulating their virtues and cultivating the knowledge they acquired? Are we "of one mind in one house?" Are we becoming skilled in all wisdom, like the sacred builders, the Masons of the Priestly order? Are we, like the Essenes, dwelling "together in unity?"

Are we giving utterance in our daily lives to the gentle and softening influences, as the only indissoluble "bond of peace" characteristic of the mediæval Mason's conduct?

* It is almost needless to say that Gould's History had not been heard of at this date, and that Masonic research was not then what it is to-day.—J. M

Let us follow these Masonic examples, so that when we, like our brothers, lately members of this Lodge, are summoned to the eternal Lodge above, the obligations we have taken in the three degrees, rise not up in judgment against us. Under these circumstances and with these views, I have responded to your wishes, once more to administer the Masonic affairs of this Lodge, and I call upon you to take a vivid interest in our fraternity, and to aid me by every means in your power that can best promote the honour and dignity of this Lodge, the advancement and welfare of our great Masonic institutions, and the faithful development of the genuine and unchanging principles of our useful and benevolent Order.

Of the paper just quoted there is no mention in the minutes of *Saint Oswald's* Lodge. I am assured, however, that it was given in Lodge. It is not likely that an address of this kind would be delivered at the banquet.*

This, the third year of Bro. Tew's Mastership of *Saint Oswald's* Lodge, was a very busy one: meetings were held with scrupulous regularity, nay in each of the months of April, June, and December there were two Lodge assemblies, making a total of fifteen meetings in the twelve months. At every one of these Bro. Tew was present, and there was not one without a ceremony of some kind. In October he delivered his valedictory address on leaving the chair. This is entered in full on the minute book in the W.M.'s own handwriting. I do not propose to give it *verbatim* for reasons which need not be categorically specified.

Full of zeal for the cause and evincing a strong effort to advance Christian morality, it bears evidence of a diligent study of Masonic lore and a thorough and most intimate acquaintance with the Scriptures of the Old and New Testaments. By way of introduction, Bro. Tew calls attention to the fact that *Saint Oswald's* Lodge had now existed seven years. He congratulates his brethren on its prosperity, pointing out that, begun as a Masonic experiment, it might fairly be described as a Masonic success. He reminds them that on his installation as their first Master in 1862, there were not more than three Pontefract gentlemen who were members, whilst at that moment they had upwards of forty

* The Pontefract *Telegraph* of that date says the address was given at the Green Dragon Hotel, where the banquet was held.

as recognised by the Grand Lodge of England, now occupies the highest place.

The stronger, therefore, our conviction that Scripture and reason are on the side of Masonic Institutions, the greater is the admiration with which such a system is regarded; against it all the tactics of detractors are arrayed in vain, and the existence of Masonic Lodges at the present day is invested with all the attributes incidental to remote organization and antiquity.

The early origin of the word "Mason" is involved in some obscurity. Some writers, like James Miller, have endeavoured to trace the name to some generic root, embracing in its etymology, something common to all the secret associations of a kindred character, although differing in designation, or in some points of practice.

On this hypothesis there have been suggested the Greek words—

1. *μαω*, to seek for, to strive for; *σω*, *σως*, safety; *μαωσας*, I seek safety.
2. *μασσω*, to work with the hands.
3. *μυστήριον*—a mystery, a secret rite. Any mysteries or secrets; *τὰ μυστήρια*, the religious celebrations, the most famous of which were the Eleusinian mysteries of Demeter.
4. *μύστης*, one initiated into the secrets.
5. *μεσουράνημα*, in the centre of the heavens, the meridian or zenith; from the verb *μεσώω*, to be in the middle of the ascent; *μεσούντες ἀνάβασιν*; mentioned in the Book of Job, and there marginally explained as the twelve signs of the zodiac, "Canst thou bring forth *Massaroth* in his season?" *

We have, I think, no evidence that these words "Mason" and "Masonry" have been of very ancient application, and we might not unnaturally have looked for their origin in the language of Greece; but this is not the case. These Greek words appear to have been first used in the middle ages, in connexion with Architects and Craftsmen, to whom at this time marvellous building operations were entrusted. The word "massa" signifies, in the mediæval monkish Latin, "a club," and may have reference to the important duty and natural weapon of the Tyler or outer guard. "Domus Massata" means a clubbed house, from whence comes the modern word "club," applied to a select and exclusive society,

* Job xxxviii., 32.

to which members only, or those to whom they give the *entrée*, are admitted.

From the Latin word "Massa," a club or weight to swing in one's hand, comes the Italian word "Mazza," which is sometimes used to express a weapon of great antiquity—the formidable iron mace, employed under various modifications of form and material, as an emblem of state and symbol of authority. "Masso," in the same language, signifies "a rock" or "earth last stone," and "Massuada" a troop, family, or company. From one or other of these comes the French word "Maçon," and the English "Mason" and "Masonry."

The words "Maçon," "Mason," applied in mediæval times to those artificers who were connected with the arts of building, but do not contain in themselves anything decisively satisfactory of that distinctive application, and there is no doubt that the English word comes from the "Masonic Fraternity," who were known in the dark ages only in their associations with constructive works.

The origin of the word is still, however, an uncertain point, and no concordant opinion has yet been given by Masonic writers of its derivation.

The definitions of "Masonry," which have been given in various ways, and by numerous writers, will next occupy our attention, and we will then consider its preparatory steps and its general principles, and note in what manner they are applicable to all mankind, to every age, and to every nation.

Masonry in its character is of a threefold nature—*Symbolical*, *Operative*, and *Speculative*.

Masonry in this symbolical signification may be defined as—and under whatever form it may be propounded, is—a Catholic Institution, universal in its operations.

This assertion is demonstrable from any one of the definitions of the Order;—from the free election of the W.M. and the subordinate officers of every private Lodge of Craft Masonry, from the peculiar position, as well as the shape of the Lodge room, and from the arrangement of the furniture and its symbolical references. A Lodge of Masons is therefore a Microcosm, or a representation of the universe. Its breadth from the N. to the S., its height in inches, feet, and yards *ad infinitum*, symbolical of the height to the heavens; its depth, reaching

to the centre of the earth, which, in such a globe or sphere, is the greatest extent that can be imagined.

The flooring of a Lodge is Mosaic, skirted with the tessellated border,—the white lozenge squares representing virtue, and the black ones vice and misery. The *tessera*, being equally spread over the face of the floor, would seem to imply that virtue and vice are equally distributed over the surface of the world. The star, which blazes from the centre of the Lodge, refers us to the sun which gives light to the universe, and by the influence of its light and heat dispenses its blessings to mankind in general.

The two pillars conjointly, represent "stability." The three columns, Ionic, Doric and Corinthian, symbolize the cardinal virtues—"Faith," "Hope" and "Charity."

The three desks of the Lodge are each a pedestal of a double cube, symbolical of "Fortitude," "Prudence," and "Justice," on one of which is displayed the volume of the Sacred Law, conferring upon the W.M. by its presence the attribute of Justice.

Blue, the colour of the first three Degrees, is figurative of "Friendship" and "Benevolence," instructing us that in the mind of a M.M. those qualities should be as extensive as the blue vault of heaven.

Purple, a combination of the colours blue and scarlet, is an emblem of Union. Scarlet is significant of the zeal and ardour with which we should be inspired to perform good works. Blue, purple, scarlet and white, or fine linen, were the colours with which the veils of the Israelitish Tabernacle in the Wilderness were woven. Josephus even tells us that the Jews gave to the veils an astronomical signification, and supposed them to represent the four elements.* Fine white linen was symbolical of the earth; blue was the symbol of the air; purple of the sea; whilst scarlet was the natural symbol of fire, the element by which the world and all the works of man are to be finally destroyed.

In the present day, to persons who are not M.Ms., white is the emblem of innocence; blue of piety and sincerity; purple of dignity; whilst red denotes the intensity of Christian charity or love. Black, worn on the death of a friend or relative, marks sorrow and penitence; green is the symbol of the Resurrection, and signifies the bounteousness of the G.A.O.T.U.

* *Antiquities of the Jews*, iii. vii. 7.

These illustrations will prove the free application of symbolical Masonry to every inhabitant of the earth, who acknowledges the existence of the G.A.O.T.U., whatever be the colour of his skin, his mental qualifications, his education, or the political or religious idiosyncrasies of his character.

Operative Masonry, according to the general definition of this branch of the system, depends entirely on the problems and theorems of Geometry: these are directed to the service and convenience of mankind. Operative Masonry has for its object to supply mankind with temples, and especially dwellings; and whilst it displays the effects of human contrivance, as well in the selection as in the disposal of the materials of which such edifices are constructed, it demonstrates that a fund of scientific and mechanical industry exists in the character of mankind, for the wisest, most salutary and beneficent of purposes.

Wherever we cast our eyes we shall see, that geometry, in rude or elaborate form, has been operatively practised by Masons, in every age, and amongst every people upon the face of the globe.

Whether we turn to India or China, to Palestine or Greece, to Scandinavia or Italy, to Central Africa or Britain, to the Islands of the Atlantic or the Pacific, we shall discover creations and fragments of operative skill and genius which excite, wherever beheld, the admiration and astonishment of travellers.

These monuments and works of operative Masonry exhibit the perfection of design and the triumph of science and art over inert material.

The architecture of Egyptian, Greek and Roman cities, temples and dwellings displays a grandeur of contrivance and an elegance of luxury, unsurpassed by more modern nations. Operative Masonry, then, which teaches these arts of building, being of universal application, may therefore be deemed cosmopolitan.

But operative Masonry has even sublimer and nobler objects in view, viz., the moral and intellectual improvement of the human mind.

This application of operative Masonry to the mind of man, may indeed be called itself a science—the science of Education—inasmuch as availing itself of the former, it allegorically inculcates the principles of the purest morality.

Throughout the whole teachings of this science, virtue is delineated

in the most glowing colours, and its practice in every Lodge is strictly enforced; whilst the principles of knowledge are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties and relations of social life.

Speculative Masonry, the last division of the system, is a science also, which, borrowing from the operative Mason his working tools and implements, sanctifies them by symbolic instruction to the holiest of purposes, viz., the veneration of the G.A.O.T.U., and the purity of the soul.

The speculative Mason is taught to erect a spiritual Temple, pure and spotless, and fit for the residence of Him who dwelleth only with the good.

He is guided by the trestle board, on which is delineated the will of the G.A.O.T.U., as revealed in the volume of the Sacred Law, and is thus led to examine every action of his life by the square of morality, and to ascertain that no temptation has led him to swerve from the plumb-line of rectitude. Finally, it is the hope of the speculative Mason, by uniformly virtuous conduct, to receive, when his earthly course is run, the reward bestowed upon the good and faithful.

These definitions under the three Divisions into which the system is divided—Symbolical, Operative, and Speculative—admonish us that the purposes of Masonry are benevolent and charitable, and the system, being spread by means of Lodges over the whole of the earth, operates without respect of persons to make mankind contented and happy in the Lodge below, with the hope of having such felicity increased in the Grand Lodge above.

Although Masonry, as established by these definitions, is allegorical, its English organization is so perfect, that notwithstanding its system has been frequently attacked by enemies and strictly scrutinized by its friends, no material flaw has been found of sufficient importance to endanger its stability. It has outlived the envy of its opponents, and gathered strength from every hostile attack. Attempts have been made from time to time to destroy its usefulness by heaping upon it every kind of obloquy and abuse; but these efforts, after an ephemeral existence, have vanished, one after another, into oblivion, leaving Freemasonry, as by Grand Lodge established, to unobtrusively enjoy its triumphs, as one of the marvels of the age.

Whoever attentively observes the working of the system of Masonry, will find abundant reasons to be convinced that Masonry,—

Like every other blessing
Derives its value from its use alone.

and the advantages to be derived from membership are neither few nor scarce.

So universal is Masonry, that a worthy brother may wander over every part of the habitable globe, and find a ready response from the Fraternity to his appeal for information as to business, for the Charity of the Institutions, or for personal relief. Its willingness to assist and welcome a brother Mason is well understood. Masonry knows no distinction between one brother and another, but those which virtue and vice may create.

Wealth or poverty have no weight in the balance of a Mason's estimation of a brother's position or situation in life. Gold is looked upon as a means of charity and of no further intrinsic value. Its glittering substance serves only as a means to advance the welfare of a brother. In Masonry, rich and poor meet together on equal terms, for the G.A.O.T.U. is the maker of them all. The secrets of Masonry are as readily understood by the rich Hebrew as by the poor Christian;—the Greek and the Arab and all races of mankind, if of virtuous worth, are acknowledged and appreciated in every Lodge on earth. No matter of what nation or country a mason comes, or whatever language he may speak, he is understood and welcomed as a brother. At the door of every Mason's house, as well as of every Mason's Lodge, a brother's advent is greeted and his hand clasped in friendship. Not only is this so, but Masonry kindles a mutual respect in the breasts of those who would otherwise be hostile through divergencies of religious or political opinions.

But I stop not here, for a Mason has been known to risk his life for a brother, and in the hour of battle to rescue him, though engaged on opposite sides in the struggle. Sir Archibald Alison, one of the great Masonic authorities of Glasgow, in his history of Europe, records many such instances.

Upon receiving the Masonic sign, chains and shackles have fallen from the hands and feet of imprisoned Masons, and prison doors have

been thrown open, in consequence of those friendly tokens, which none but Masons learn to use.

Masonry has dried the scalding tear from the eye of the distressed widow;—relieved the wants of orphan children,—cheered the sad chamber of sickness,—and smoothed the pathway to the tomb; and, when a brother's immortal spirit has quitted its lodge of clay, it has reverently committed departed worth to its native dust, and then hastened to pour the balm of consolation into the bosom of sorrowing relatives. The sod which covers a brother's body, does not hide also his memory from those whom he may have left behind.

Masonic Institutions find a home for his bereaved relict; his children cry not in vain for food and raiment; they wander not from city to city craving and asking for daily bread. Masonry educates and provides for orphan offspring, watches over their destinies, guides their footsteps in the paths of usefulness, and directs their minds to those of virtue and distinction.

No wonder then that English Freemasons, appreciating the advantages of these noble Institutions, take an absorbing interest in their welfare; and the value of this practical testimony may be judged by the position and accomplishments of some of the foremost members of the Order, for we know that many of the most learned, as well as the most powerful men the world has seen, have given time and labour to mastering the mysteries of the Craft.

There is evidence that in the early ages of the world's history, even before the time of Abraham, some system after the fashion of Masonry, existed and was worked by that wonderful people on the banks of the Nile, who had already made considerable advance in general science and in architecture.

The Egyptians, more than 4,000 years ago, were proficient in all the arts and sciences, as the record of their gigantic works in stone, and their writings in papyri now attest. We are informed by Herodotus that a fraternity existed among them called "Sacred Builders,"—Masons, we might call them, but of a priestly Order.

By them the Temples and the Pyramids of the Nile Valley were planned. Some of their mighty works were executed by the Israelites when in bondage in Egypt.

Moses was skilled in all the learning and wisdom of this priestly

Order; through him the Israelites carried the knowledge of building to the Promised Land.

At the building of the Temple of Solomon, operative Masonry was carried to the highest degree of perfection, and speculative Masonry, at the death of the architect, assumed its moral applicability of character; for on the sublime principles laid down by King Solomon, with the Pentateuch for a foundation, has by successive Masonic builders been perfected that peculiar system moral in its character, yet operative in its energies, known to ourselves as operative and speculative Masonry.

Again, after the Babylonish captivity, we find, under the most excellent Z, the brethren erecting the second Temple, and repairing the walls of the holy city, the order and construction of which have given rise to the Degree of the Royal Arch.

Here we find the discovery of the arch and the keystone, the latter not drawn, but remaining in its place; the sun darting its rays into the arch obliquely; the discovery of the words EN-APXH-HN-O-AOFOΣ—"In the beginning was the Word"; a broad circle surrounding the interlaced "pentalpha," and a blaze of light to represent the mysterious Name or Word which had been lost. The finding of this Word, a triad not only of syllables, but also of letters in Syriac, Chaldee, Hindoo, also in Hebrew characters, the words S.K.L., H.K.T., and H.A.B. the widow's son:—the golden candlestick, the table of shew bread, the pot of manna and of incense, and of Aaron's rod, all of which were appendages to the Tabernacle of Moses and to the Temple of Solomon, and typical of the later dispensation.

R.A. Masonry, therefore, is intended to habituate the mind especially, to the study of the volume of the Sacred Law, and to prepare that mind for the cultivation of every art and science of which it is capable.

After the destruction of Jerusalem under Titus all social order among the Jews was at an end, and the Masonic system became merged in the organization of a community—the Essenes. This society is supposed to have furnished a secure asylum to the first Christians.

This is perhaps the most interesting aspect in which Masonry has ever been presented to us. Before the Christians came to be known by that name, which was first applied to them in a contemptuous sense at Antioch,* they were to each other as "the brethren," or "the faithful."

* Acts xi., 26.

Had they exposed themselves unguardedly to the fearful persecutions of the times, their destruction was inevitable. "We must disguise ourselves effectually, and this can only be done by symbolising," said they. Now, as the Christian faith was supposed to carry a secret hostility to the Temple and its ritual ceremony, they chose a name derived from the very costume of the Jewish priest, the pontifical ruler of the Temple.

This grand officer wore a splendid breast-plate, in which was inserted twelve precious stones, representing the twelve tribes of Israel, and this was called the "Essen." Consequently to announce themselves as the Society of Essen, was to express a peculiar solicitude for the children of Israel. Under this symbolism nobody, either Pagan or Jewish, could suspect any hostility to Jerusalem or its Temple-worship; nobody, therefore, under existing circumstances of the misconception of Christianity, could object or, under such a title, could suspect a Christian society.

This Society was a Secret Society, and Eleusinian Society, a Free-Mason Society; for, if it were not, how did it provide for the culture of Christianity?

They therefore added obligations, pledges to God as well as to man. This also the Apostles did; serpents by experience in the midst of their dove-like faith, they acted as wise stewards for God.

The Essenes, by arranging four concentric circles about one mysterious centre, by permitting no advances to be made from the outside to the innermost ring, but through years of probation, through multiplied trials of temper, and multiplied obligations upon the conscience to secrecy, were enabled to lead men onwards insensibly from intense Judaic and Pagan bigotry to the present form of Christianity.

Josephus, in his youth, was educated and passed some time amongst them. What we know of them he tells us,* and his information is confirmed by Pliny and Philo-Judeus. The Society being an Eleusinian—an Essenian one—a Freemason Society, the mysteries first practised before Christianity was interwoven with them, were probably pagan, similar to those of Isis in Egypt, and Ceres in Greece.

The word "Eleusis" is the Greek equivalent of the Latin "Adventus," the advent of the Christian mystery, and signifies "The Coming," emphatically, and literally, "The coming of Light"; and

* *Wars of the Jews*, ii., viii. 2.

properly speaking the true Eleusis, or Advent, or "He that should come." The Roman, Jew and Christian practised these Eleusinian mysteries as members of the society of the "Essenes."

They also believed in a "Revelation," as signifying the revealing of a mystery—that real mystery which has been made manifest; the true revelation of the gospel of faith. This gospel or "Word" of God from the beginning is "a revealing." All the allegories and mysteries of the Essenes referred to the "Word made flesh," which "dwelt amongst us" for thirty-three years. To the science of the human mind displayed by the Eleusinian mysteries, the Essenes added the revelation of the moral God. These were the secrets of the Essenes, and their work, through a watchful Providence, was the preservation of that Faith and Church, against which the gates of hell shall not prevail.

The Essenes existed until the fifth century of the Christian era, during which period the Order was broken up, on the subversion of the Roman Empire, by the Vandals and the Goths.

In the reign of Charlemagne we can, once more, trace the existence of Masonry. At the close of the eighth century the Popes conceded to the Masons of Como, or the brethren of the Domus Massata, or clubbed house, the exclusive monopoly of erecting churches. In one of these papal decrees it was declared, that these "regulations have been made, after the example of the King of Tyre, when he sent artizans to King Solomon, for the purpose of assisting the building of the Temple of Jerusalem."

Our brethren, under such patronage, soon filled Lombardy with religious edifices, and they diffused themselves over other countries, especially England, where monasteries, abbeys, and cathedrals were rapidly commenced.

The Cathedrals of Strasburg, Cologne, and York may be cited as proud monuments of mediæval Masonic skill.

English brethren have endeavoured to fix the date of the authentic history of Masonry in the reign of Athelstan, from whom his brother Edwin is said to have obtained a Royal Charter, and to have presided over grand meetings of the Craft, held in the city of York, collecting all writings and manuscripts extant in "Greek, Latin, French, and other tongues," and framing charges and constitutions in conformity with

ancient customs and usages, so far as they could be gathered from such recovered records.

The old York Masons were on this account held in especial respect; and the fact of Edwin having a residence near the city of York, and the grand communications held there to a comparatively recent period, are strong corroborative circumstances.

It was by a solemn Act of Union, in 1813, between the Masons of York and London, that English Masonry became consolidated, under the Grand Lodge of England, holding its meetings in London, at Freemasons' Hall.

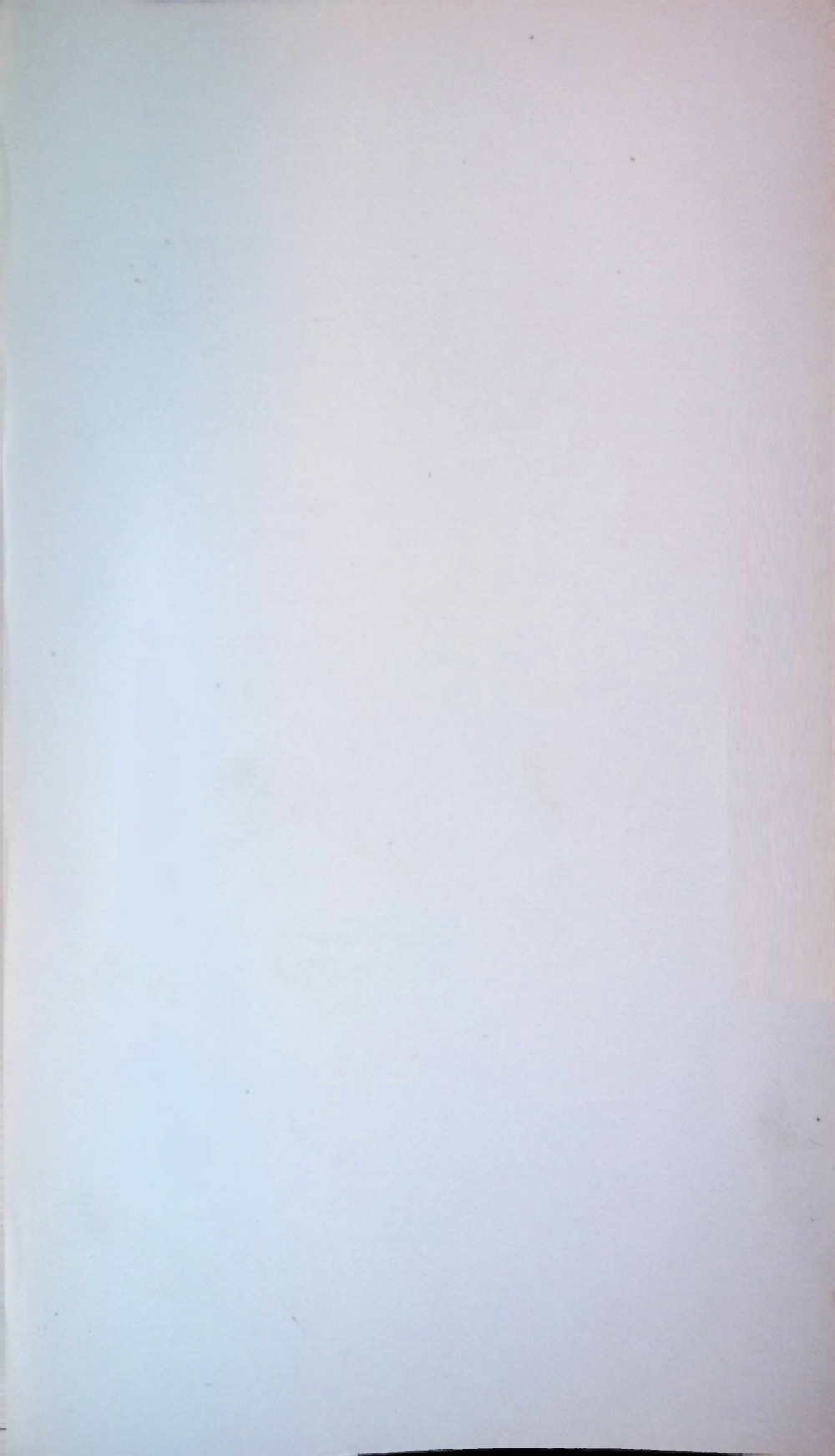
Here at last, brethren, I must stop, and my subject must be dismissed as I have no more time to do it justice.

I therefore close this hasty sketch of one of the most important Societies in the history of mankind. Masonry stands high on the roll of such Societies, for in its list of members are found those who have done and suffered much for the welfare, progress and happiness of mankind.

"The end, the moral and purport of Masonry is, to subdue our passions—not to do our own will; to make a daily progress in a laudable art, and to promote morality, charity, good-fellowship, good-nature and humanity."

I trust I have now redeemed my pledge to the W.M. and the brethren of *St. Germain's* Lodge, by tracing from the earliest germs the origin, progress, history, and advantages of Craft, and Royal Arch Masonry, through their different phases and ramifications to their present improved states, as branches of an order well worthy the acceptance of a highly educated generation.

I therefore conclude in the words of a well-known invocation:—
 "May the Order of Masonry, which is founded on the sublime basis of religion and virtue, rise superior to opposition—firm in conscious rectitude, like the bleak mountain which bares its bosom with dignified composure to every blast of the midnight storm. May it remain a perfect monument of Wisdom, Strength, and Beauty, which ages cannot obliterate nor time destroy; and may the beauties of Freemasonry be driven by every tempest and wafted by every breeze, until they shall arrive at the most distant regions of the earth where civilization is known; and may the blessing of the Most High be upon all our brethren, and the Lodge of *St. Germain*, and remain with them for evermore." "So mote it be."





ST. STEPHEN'S CHURCH, EAST HARDWICK.

LAYING THE FOUNDATION STONE OF THE NEW
CHURCH AT EAST HARDWICK,
BY THE MARQUESS OF RIPON, K.G.

MOST W. G. MASTER OF ALL ENGLAND;
RT. W. PROV. G. MASTER OF WEST YORKSHIRE.

There is perhaps only one other incident in relation to *St. Oswald's* which, in connection with Bro. Tew, may be mentioned, and that is the visit of the Marquess of Ripon, M.W. Grand Master of all England, and Prov. Grand Master of West Yorkshire, together with W. Bro. Bentley Shaw, Deputy Prov. Grand Master, and a large number of provincial officers and brethren from all quarters to Pontefract, on Wednesday, the 23rd October, 1872, for the purpose of laying the foundation-stone of a new church, about to be erected at East Hardwick and dedicated to Saint Stephen. Ever active in good works, Bro. Tew not only generously subscribed towards the building of the church and vicarage, the noble sum of £2,000, but also used his influence and exerted himself to procure both public grants and private subscriptions towards the fund. In this he was eminently successful; and now, having seen his work well on the way to fruition, Bro. Tew next bestirred himself in order to make the foundation-laying a day to be remembered. By this time a Past Grand Warden, he was now a power in the Craft, and when he intimated to his chief how much it would gratify himself personally, and how greatly it would add to the interest and enthusiasm of the ceremony, if the Noble Marquess would consent to lay the stone and summon Prov. Grand Lodge for that purpose, the M.W. the Grand Master at once consented. The day was fine, the muster of Masonic dignitaries was great. There were three Cabinet ministers present, all Masons. *Saint Oswald's* distinguished itself by the excellent arrangements its W.M., Bro. E. Lord, and its members made for the comfort and convenience of visitors and the general success of the ceremony. There was the usual meeting of Prov. Grand Lodge in the Pontefract Town Hall. This was succeeded by a Grand Masonic procession, in full clothing and regalia, which, passing through the principal streets, marched to the outskirts of the

town. Here omnibuses and other vehicles were waiting, which speedily conveyed the brethren to the village of East Hardwick.

Arrived at the site of the new church, and the usual Masonic preliminaries having been completed, W. Bro. Thos. Wm. Tew, P.M. 910, Chairman of the East Hardwick Trustees and also of the Building Committee of the new church, stepped forward and thus addressed the Noble Marquess and the numerous company who surrounded him :—

“Most Worshipful Sir, Ladies, and Gentlemen,—

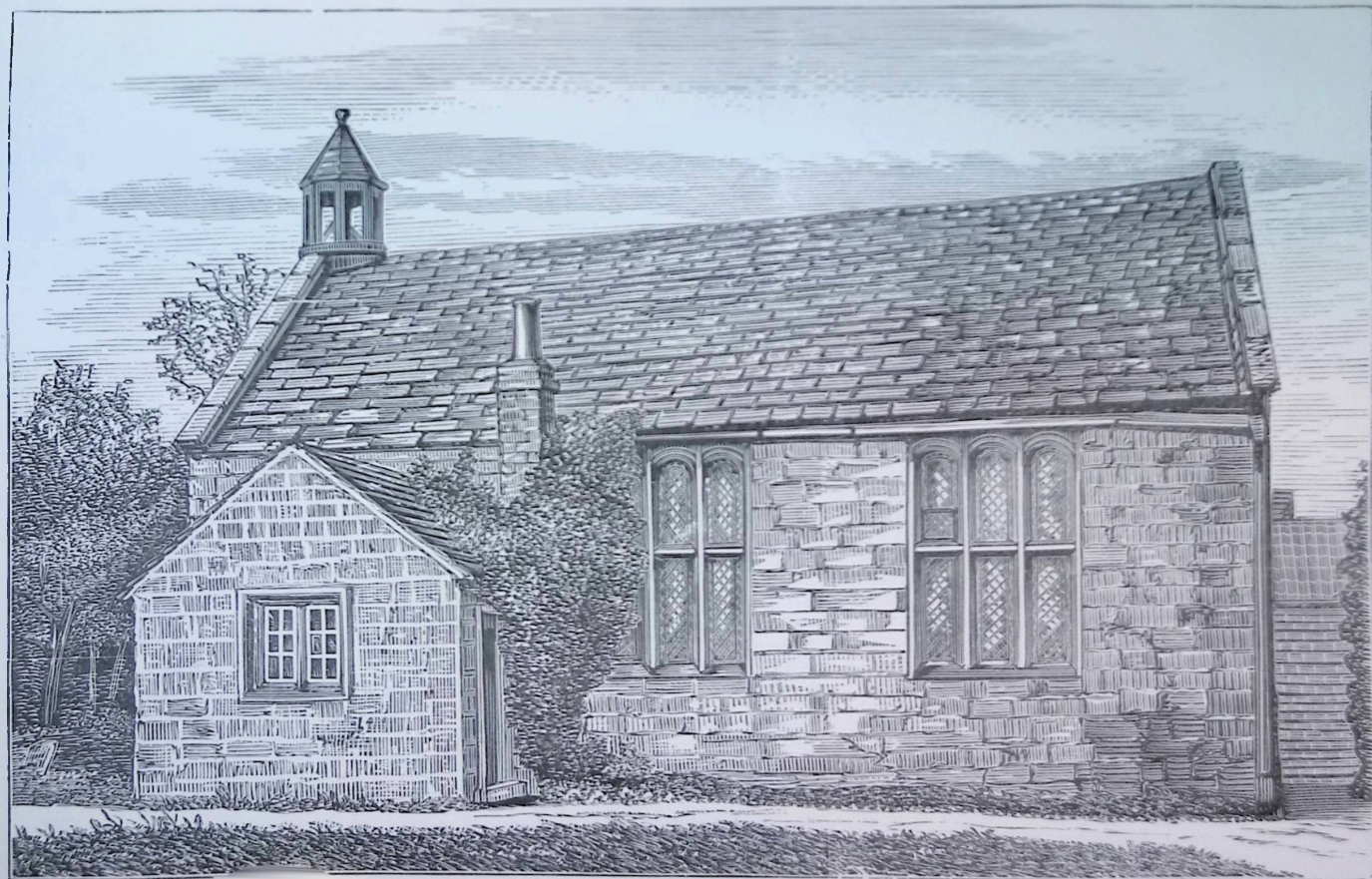
“The first time the Provincial Grand Lodge of West Yorkshire visited the principal town of the division of Upper Osgoldcross was in July A.L. 5864, when the Deputy Prov. Grand Master, W. Bro. Bentley Shaw consecrated the *Saint Oswald's* Lodge, No. 1212, which had then been established about two years. The visit of Prov. Grand Lodge to Pontefract, an outlying corner of the province of West Yorkshire, excited, on that occasion, considerable interest, and another opportunity has been eagerly sought to witness a similar Masonic ceremonial.

“During the past eight years, Masonry has prospered in Pomfret in a manner far exceeding the anticipations of the originators of *Saint Oswald's* Lodge, not only in the number of new members, but also in the fact that amongst them may be found, distinguished and accomplished gentlemen.

“The occasion of commencing a new Church to replace Cawood's ruined and decayed Chapel, gives the *Saint Oswald's* Lodge the opportunity of again being honoured, not only by the visit of the Prov. Grand Lodge of West Yorkshire, but by the presence of the Most Worshipful the Grand Master of the Freemasons of England—a nobleman who not only now fills one of the highest positions in the State, but who also occupies the exalted office of Master of that large and honourable fraternity known as the Antient, Free and Accepted Masons, and who discharges the various responsible duties of these high offices with singular ability, zeal, and devotion.

“Therefore in approaching his Lordship not only myself, but this large assembly are fully aware how great an honour the noble Marquess is conferring upon us, and upon this hamlet, in graciously undertaking to perform a kind deed and, we hope, a good deed—to lay the corner stone of a new Church for a new ecclesiastical district.

“As one of the promoters of this Church, as a Past Provincial Grand Officer of West Yorkshire, and as a Past Master of the Lodge of *Saint*



CAWOOD'S CHAPEL, EAST HARDWICK.



Oswald No. 910, I am deputed to respectfully ask your Lordship to combine the functions of an operative and a speculative Mason and to lay here in East Hardwick the first stone of this Church of Saint Stephen.

"We trust, Most Worshipful Grand Master, that the Great Architect of the Universe will prosper this undertaking and vouchsafe to your Lordship, your Countess and your son, His richest blessings."

The Marquess then proceeded to lay the stone with due Masonic pomp and ceremony; and this it may be noted was the last public function connected with Freemasonry in which he took part. His Lordship soon afterwards seceded to Rome and as a consequence withdrew from membership in the Craft. It may not be uninteresting therefore to see what his views in relation to Freemasonry and Religion were at this time. After the completion of the ceremony, Lord Ripon standing on the stone said :—

"It now becomes my pleasing duty to offer you my hearty congratulations upon the successful completion of the work which has brought us together to-day. I am sure that you will agree with me that it is a subject for congratulation to the inhabitants of this neighbourhood, and to all who feel an interest in their welfare, that this work which, as I understand, has been so long in contemplation, should at length have been brought to the period of its actual commencement. It is a work of the highest and noblest description to raise a new Church to the sacred worship of God, and to substitute for that which I understand to be now ruinous—one, the outward appearances of which, will be more worthy the sacred object to which in future it is to be dedicated. I need not dilate upon the advantages which will follow, as we all humbly trust under the blessing of God they will follow, to this neighbourhood from the completion of this work. But you will perhaps allow me to detain you for a moment or two, in order that I may express on my own behalf, and I am confident that I may also add, on behalf of the brethren of the Province of West Yorkshire who surround me, the great satisfaction which we all feel in being permitted to take part upon this most interesting occasion. It is true, as doubtless most of you are aware,

that we in the Order of Freemasonry do not make any inquiry of those we admit to our Order, as to the religious opinions which they may entertain ; but they greatly err, if such there be, who think that that rule of this antient and world-wide Craft arises from indifference upon religious subjects. We know well that the principles of our Order, high and noble as we believe them to be, can only be fully carried out by us, assisted by those who are aided by a higher grace than any human institution can supply—those who look upward from this earth and all its mortal frailties to the Heaven which is above us all. The principles of our Order are those which, I am proud to say, must commend themselves to every one who believes the Christian faith. And for myself I cannot doubt that those principles can only be fully upheld by those who have the great blessings of Christian privileges ; and therefore, though all Christian differences are banished from the Lodges of our Freemasonry, we feel ourselves fully justified and free to come forward upon occasions of this kind, to aid in a work which we know is calculated to afford the highest blessings, spiritually and temporally, to those, in whose neighbourhood and for whose benefit, such a building as this new Church is intended. Therefore it is that we rejoice to come among you to-day, to come to your town of Pontefract where our antient Craft numbers so many members and is held, as I venture to believe it is held, in just respect, for a work which must command the sympathy of all whether they be Masons or whether they be not.”

Comment either upon the speech just quoted, or upon the subsequent conduct of the noble Marquess, would be out of place here. He acted on both occasions, doubtless, according to his conscience, and as was said by Bro. Major Le Gendre Starkie, Prov. G.M. of East Lancashire,* “he (the Marquess) had ruled with judgment, impartiality, justice and kindness, and he would be a loss to the Order. He was always honourable in his character and noble in his principles, stood high, not only in the province but in the Craft generally, and had given force and impetus to the tenets of Freemasonry, and he would be missed by West Yorkshire gatherings of Freemasons at the Provincial Grand Lodge. But whilst they must deplore the cause of his resignation, they could not but respect and esteem his actions.”

* At Halifax, 21 April, 1875.

A sermon was preached by the Rev. Dr. Bisset, Vicar of Pontefract, in the old Church of St. Stephen, and the function fitly ended with a banquet which was held in a very beautifully fitted up temporary dining-room, specially constructed and decorated for the occasion, in the grounds of the W.M. of *Saint Oswald's*, Bro. E. Lord.

The whole proceedings passed off with great *éclat*, the speeches were in a happy and congratulatory vein, and great credit was unquestionably due to all concerned, in the organisation of the whole and the working out of the details. It would be ungenerous to refuse praise where from its inception to its completion, all was admirably done, and no small part of the success was due, there is no doubt, to Bro. Tew's foresight, energy, perseverance, and experience. He might very well have said, when speaking of these matters, *quorum pars magna fui*, but, with his usual modesty, he kept himself in the background. There are evidences in the journals of the time, however, that both the Prov. Grand Secretary, Bro. Henry Smith and other observers, both Masonic and otherwise, knew how largely this eventful day's propitious ending was due to the untiring zeal of the first master of *Saint Oswald's*.

In scanning the early minutes of Lodge 910, I noticed that a considerable number of members were resident at Castleford, some three miles away. These brethren, full moons notwithstanding, found visits to their Lodge on wintry nights a rather serious undertaking, and early in 1873 commenced an agitation for the formation of a Lodge of their own in Castleford. A petition emanating from them, it appears, was presented to the Provincial Grand Lodge at Huddersfield on the 16th April, 1873. The W. Deputy Prov. G. Master, Bro. Bentley Shaw came over to Pontefract on the 14th May of that year, and a kind of Commission of Inquiry was held, under his Presidency. After considerable discussion, the question was adjourned *sine die*. The Pontefract members of *Saint Oswald's* naturally objected to the formation of the new Lodge, as it must result in the withdrawal of many of their number, some of them most active and promising brethren. Bad roads, dark nights, winter rigours and the long distance appear to have been the strong points in the Castleford argument, but at this time they were not deemed sufficient. In 1875 however, they were successful and the *Legiolium* Lodge was formed. And now there is something said of a second Pontefract Lodge; so greatly has *Saint Oswald's* increased and

strengthened. That will probably not be just yet, but, it at any rate shows that the Lodge which Bro. T. W. Tew founded, has grown in numbers and importance and now takes rank with many which, in years, are probably very much its seniors. Of its personality, its thoroughness, its industry and general success, I can speak unhesitatingly, and I can further add that notwithstanding the changes of time and circumstance, in spite of bodily affliction or mental strain, the interest in, and affection for the Lodge, of which he is proud to have been a founder, remains steadfast in the heart of our Rt. W. Provincial Grand Master.

PART III.

THE DEPUTY PROV. GRAND MASTER.

THE PROVINCE OF WEST YORKSHIRE.

WEST YORKSHIRE as a Province dates, if I may take its written records as a guide, from 1822 only. On the 18th November of that year its register commences, and on that day the first meeting of the Province was held of which we possess any minutes. According to the Grand Lodge Calendar the whole county formed the Province of Yorkshire so far back as 1738. Its first Prov. Grand Master was William Horton, Esq., who, two years later, was succeeded by Edward Rooke. This was in 1740. The successive Prov. Grand Masters were, on the same authority, Sir Thomas Tancred 1771, Sir Walter Vavasour, 1780, Richard Slater Milnes 1787, and Robert Pemberton Milnes 1805. In 1817 we are told, the county was divided into the two Masonic Provinces of which it now consists, viz., North and East Yorkshire and West Yorkshire, the former under Lord Dundas, afterwards the Earl of Zetland, and the latter under Robert Pemberton Milnes.

Whence this information is derived, I am not in a position to say, but there is no doubt that on this point differences of opinion exist. One writer persists that William Horton and Edward Rooke were Masters only of the West Riding, thus implying that West Yorkshire was a Province so far back as 1738. It is further affirmed that in 1774, Sir Thomas Tancred was Provincial Grand Master of the whole county, and that it remained undivided from that date down to 1821.

Now, what Carlyle said about Voltaire and the French* may, unquestionably, be affirmed of Freemasonry in Yorkshire. Its history

* "A proper history of Voltaire . . . is still a problem for the genius of France."—*Frederick the Great*, Vol. III., p. 212.

has yet to be written. This county has Masonic records from which, were they available, a most interesting account of the Craft might be compiled. We are getting nearer to it. Good work has been done by Bro. James Hughan in his history of the *Apollo* Lodge, York; by Bro. Herbert Crossley in that of the *Probity* Lodge, Halifax; and by Bro. John E. Craven in his account of Freemasonry at Bottoms, Eastwood.* Others, as Bro. T. B. Whytehead, Bro. William Watson, Prov. Librarian, and Bro. Ramsden Riley have laboured with the same object. There are rumours, too, of more brethren similarly engaged. Much will certainly be expected from the compilers of the history of *Fidelity* Lodge, Leeds, as its minutes are said to be rich in interest and full of detail, whilst amongst its archives are documents from which, if a judicious selection is made, doubtless a few additional facts may be added to the sum of general knowledge of Masonic provincial history. All honour to the workers in the various mines. The time will come when, as the result of these individual delvings, the crude material will have been obtained, dressed, polished, and prepared, from which a superb edifice will be erected, and we shall then have a history of Yorkshire Freemasonry.

Whatever may have been the condition of affairs under the *régime* of the Hortons or the Rookes, there seems no doubt that at the latter end of last and during the first fifteen years of the present century, there was no separate Province of West Yorkshire. The following circular of the Transactions of the Lodge of the Province of York which, from its especial interest I will quote *verbatim*, will be confirmation of my statement:—

“At a General Communication of the most antient and honourable Society of Free and Accepted Masons of the Provincial Grand Lodge for the County of York, under the constitution of the Grand Lodge of England, held at their Provincial Grand Lodge room, Blake Street, in the City of York, on Wednesday, October 23rd, 1805—

PRESENT :

The Hon. Lawrence Dundas, S.G.W., as Provincial Grand Master.

Robert Pemberton Milnes, Esq., D.P.G.M.

Mr. John Watson, G.T., as S.G.W.

* The works of all these brethren are in the Masonic Library at Wakefield.

Mr. Robert Smith, as J.G.W.
 Rev. John Parker, as G.C.
 Mr. John Seller, A.G.T.
 Mr. James Rule, G.S.
 Mr. Lucas Lund, G.S.
 Mr. Benjamin Gale, G.A.
 Mr. William Cobb, G.S.B.
 Mr. Edward Benson, A.S.G.W.
 Mr. Denis Peacock, P.J.G.W.

Visitors.

Edward Wolley, Esq.
 Mr. Robert Parkinson.
 Mr. Benjamin Parker, of Hull.

Grand Stewards.

Mr. John Jackson.	Mr. Thomas Clark.
Mr. John Barnard.	Mr. Thomas Johnson.
Mr. John Munkman.	Mr. Benjamin Carr.
Mr. John Morley.	Mr. Thomas Bradley.

The Masters and Wardens of sundry Lodges.

"When the following contributions were received, viz.,

		Orphans	Charity.	Hall.	Liqui- dation.	Provin- cial Fund.
290	<i>Apollo</i> Lodge, York		0 10 60	5 0		2 2 0
189	<i>Britannia</i> Lodge, Sheffield	1 1	00 15	04 16	02 2 0	
202	Lodge of <i>Unanimity</i> , Wakefield		1 10	01 6	02 2 0	
283	Lodge of <i>Three Grand Principles</i> , Dewsbury		0 10 6	1 2 62	4 02 2 0	
324	<i>Royal Oak</i> Lodge, Ripon			1 2 62	16 02 2 0	
331	<i>Union</i> Lodge, York			2 17 63	10 02 2 0	
348	<i>St. George</i> Lodge, Doncaster			1 10 01	4 02 2 0	
407	<i>Amphibious</i> Lodge, High Town			0 10 02	0 02 2 0	
436	<i>Nelson of the Nile</i> , Batley			1 10 02	4 02 2 0	
438	<i>Duke of York</i> Lodge, Doncaster			0 15 00	10 02 2 0	
512	Lodge of <i>Fidelity</i> , Leeds			2 2 63	0 02 2 0	
513	<i>St. John the Evangelist</i> , Huddersfield				3 6 02 2 0	
525	<i>Constitutional</i> Lodge, Beverley	1 1	03 15	02 4	02 2 0	
539	Lodge of <i>Hope</i> , Bradford			2 5 01	8 02 2 0	
542	<i>Philanthropic</i> Lodge, Leeds			1 0 02	8 02 2 0	
546	<i>Alfred</i> Lodge, Leeds	1 11	60 10	60 15	02 0 02 2 0	
550	<i>Prince George</i> Lodge, Haworth... ..			1 0 02	18 02 2 0	
561	<i>Lion</i> Lodge, Whitby			3 12 69	0 04 4 0	
575	<i>Alman's</i> Lodge, Almondbury				0 18 02 2 0	
576	<i>Mariner's</i> Lodge, Selby			0 15 03	18 62 2 0	

"The Minutes of last Provincial Grand Lodge were read and confirmed.

"The Right Hon. Earl Moira, A.G. Master, having signified by letter to the P.G. Secretary that His R.H. the Prince of Wales, Grand Master, had been pleased to appoint Robert P. Milnes, Esq., P.G.M. for the Province of York; he was Installed in due form and invested with the Insignia of his office, after which Brother Robert Smith of Hull, A.J.G.W., as S.G.W., in the absence of the Hon. G. H. L. Dundas, and the Right Hon. John, Lord Pollington, were each invested with the insignia as S. and J.G.W.

"The ceremony was then concluded by an Oration from the Rev. Brother Parker."

"The Provincial Grand Master then appointed the following Brethren Provincial Grand Officers for the year 1806:

The Hon. L. Dundas, M.P.	...	...	...	D.P.G.M.
The Hon. G. H. L. Dundas, M.P.,	...	...	...	S.G.W.
The Right Hon. John, Lord Pollington	...	...	...	J.G.W.
Mr. Edward Benson	...	...	...	A.S.G.W.
Mr. Robert Smith	...	...	...	A.J.G.W.
The Hon. and Rev. Thomas Dundas	...	...	...	G.C.
The Rev. John Parker	...	...	...	G.C.
Mr. John Watson	...	...	...	G.T.
Mr. John Seller	...	...	...	A.G.T.
Mr. James Rule	...	...	...	G.S.
Mr. Lucas Lund	...	...	...	G.S.
Mr. Henry Brearey...	...	...	...	G.R.K.
Mr. Quarton Levitt, of Hull	...	...	...	G.S.K.
Mr. Benjamin Gale, do.	...	...	...	G.A.
Mr. George Earle do.	...	...	...	G.A.
Mr. William Cobb	...	...	...	G.S.B.

PAST GRAND OFFICERS.

Mr Robert Houseman	...	...	...	A.S.G.W.
Mr. John Benson	...	...	...	A.J.G.W.
Mr. Alexander Cummins	...	...	...	S.G.W.
Mr. Dennis Peacock	...	...	...	S.G.W.
Mr. Robert Parkinson	...	...	...	G.T.
Mr. Christopher Wilson	...	...	...	G.S.

Mr. John Jackson.

Mr. Thomas Clark.

Mr. John Barnard.

Mr. Thomas Johnson.

Mr. John Munkman.

Mr. Benjamin Carr.

Mr. John Morley.

Mr. Thomas Bradley.

"A Petition was presented from several Brethren at Pudsey in the West Riding of this County, praying for a Warrant of Constitution to assemble at a private room in Pudsey aforesaid; promising at the same time a strict conformity to the Masonic Rules and Regulations and praying that the name of such Lodge might be called the *Pemberton* :

'Resolved,

That the prayer of such Petition cannot be complied with agreeable to the existing Act of Parliament, but if the petitioning brethren should be fortunate enough to meet with a Dormant Warrant, then this Provincial Grand Lodge will not fail to transmit such latent Document to the Grand Lodge in London, so that their good wishes towards Masonry in forming the *Pemberton* by their united efforts may be carried into full effect.

"The Provincial Grand Secretary informed the Right Worshipful Grand Master, Wardens and Brethren, that he had received a letter from the Secretary of the Lodge of *Prince George*, Haworth, complaining of the misconduct of Stephen Paslon whom they had expelled; but as the said Stephen Paslon attended the Provincial Grand Lodge this day, with a view to his own justification and in return exhibited complaints against the said Lodge of *Prince George*.

'Resolved,

That such complaint in its present shape be dismissed as irregular, but that this Provincial Grand Lodge will take the case into full and due consideration whenever the same is submitted in a manner conformable to the Rules of the Fraternity.'

"The Provincial Grand Secretary then called over the Names of each Lodge in this Province according to Seniority, and the Communications from those present were received in regular succession; a recapitulation of which, with the monies then paid, has been transmitted to the Grand Lodge in London.

"The Grand Treasurer then acquainted the Provincial Grand Master, his Grand Wardens and the Brethren that several Lodges had not communicated with this Provincial Grand Lodge, and therefore conjectured that they had transmitted their contribution to the Grand Lodge in London.

'Resolved,

That the Grand Secretary shall confer with Bro. White, Grand Secretary of the Grand Lodge, on this subject, and that the correspondence which may pass between them shall be communicated to the Provincial Grand Master and his Deputy.'

"In order that a report of the Absent Lodges might be taken into proper consideration the Provincial Grand Master moved, that this Provincial Grand Lodge be closed till to-morrow, and that the Grand Secretary shall then receive further instructions in the business which passed unanimously.

"The Provincial Grand Lodge was then closed in due form till Thursday the 24th instant; at which Lodge the last Resolution was taken into consideration and the G.S. was requested to write to Bro. White thereon, whose answer should be transmitted to each Lodge in this Province."

Here we have the important fact that Robert Pemberton Milnes was installed and invested Provincial Grand Master for the Province of York on the 23rd October, 1805.

This condition continued, apparently, down to 1813. The following extract, taken from the same source,* shows how matters stood at that date. I merely give names:—

"Provincial Grand Lodge of the Province of York, held at the Grand Lodge Room, in the City of York, on Thursday, 7th October, 1813.

"PRESENT:

Rt. Honourable Thomas Lord Dundas, F.R. and A.S., Deputy Grand Master of England; Robert Pemberton Milnes, Esquire, M.P., Provincial Grand Master; the Honourable Lawrence Dundas, M.P., LL.D., Deputy Provincial Grand Master; the Right Honourable Harvey Lord Hawke, as Senior Grand Warden; — Bonner, Esquire, Grand

* The Library of the Province of West Yorkshire at Wakefield.

Officer and Past Master of the Lodge of *Antiquity* No. 1 as Junior Grand Warden; George Lutton, Esquire, Acting Grand Master.

The Honourable and Reverend Thos. Lawrence Dundas, LL.D., } Grand Chaplains.

The Reverend John Parker, Clerk,

John Watson, Esquire, P.S.G.W.

Mr. Samuel Cowling, Grand Treasurer.

Mr. John Munkman, Grand Secretary.

Mr. John Jackson, Grand Sword Bearer.

The Honourable Martin Hawke, } Of the Lodge

R. C. H. Graves, Esquire, } of *Antiquity*,

— Nugent, Esquire, } No. 1.

Fenton Scott, Esquire, of the Province of Lincoln.

GRAND STEWARDS.

Brother Mainman

Brother Leach

„ Seller, junior

„ David Cowling

„ Waddington

„ Pearson

„ Peacock

„ Sherwood

and the Masters and Wardens of sundry Lodges.

From 1805 to 1813 it is clear then that Robert Pemberton Milnes was Provincial Grand Master of the whole County. He apparently resigned about 1817 or 1818, and in 1822 the records of West Yorkshire commence. The Register and Transaction Books both bear date 18th of November of that year, and in the office of the Secretary there is no information relating to the Province of West Yorkshire of an earlier period. That such exists is reasonably probable, and if that is so, we shall doubtless some day hear of it.

In the account of the first recorded meeting we are told Rt. W. Bro. Robert Carr, Master of the Lodge of *Unanimity*, No. 252, Wakefield, presented his warrant of appointment as Deputy Prov. Grand Master, and was installed in form. The officers were appointed and invested, fees were fixed and determined, quarterages settled, and the number of meetings a year decided upon. In short, the whole was organised, and it is fair to presume from the systematic way in which they went about it, that they knew what kind of scheme was required and strove to make it as complete as possible.

I will shortly proceed to quote from the Transactions of 1822, but before doing so, perhaps it would be well to mention by name and number the Lodges which combined to form the Province. Each one is entered on the Register, and what is conclusive proof of organisation—of authority exercised on the one hand, and allegiance shown on the other—the fees in all instances are recorded as paid, and the amounts are specified.

LIST OF LODGES CONSTITUTING THE PROVINCE
OF WEST YORKSHIRE IN 1822.

No.	Name.	Locality.	No. of Members for whom Fees were Paid.
84 ...	<i>Probity</i> ...	Halifax ...	18
232 ...	<i>Britannia</i> ...	Sheffield ...	34
247 ...	<i>Peace</i> ...	Honley, Huddersfield..	17
252 ...	<i>Unanimity</i> ...	Wakefield ...	17
280* ...	<i>Amity</i>	Glasburn, nr. Keighley	11
358 ...	<i>Three Grand Principles</i>	Dewsbury ...	18
447 ...	<i>Saint George's</i> ...	Doncaster ...	15
489 ...	<i>Amphibious</i> ...	Hightown ...	3
490* ...	<i>Newtonian</i> ...	Knaresborough ...	18
500 ...	<i>Nelson of the Nile</i> ...	Mirfield ...	13
503 ...	<i>Royal Yorkshire</i> ...	Keighley ...	24
517 ...	<i>Harmony</i> ...	Halifax ...	29
521* ...	<i>Friendly</i> ...	Barnsley ...	37
532*	<i>Loyal and Prudent</i> ...	Leeds... ..	6
533* ...	<i>Phoenix</i> ...	Rotherham ...	19
540* ...	<i>Philanthropic</i>	Skipton ...	9
546 ...	<i>Fidelity</i> ...	Leeds... ..	58
547 ...	<i>White Hart</i> ...	Huddersfield... ..	21
556 ...	<i>Royal Brunswick</i> ...	Sheffield ...	31
565 ...	<i>Hope</i> ...	Bradford ...	16
568 ...	<i>Philanthropic</i>	Leeds... ..	13
571 ...	<i>Alfred</i> ...	Leeds... ..	8
573 ...	<i>Prince Frederick</i> ...	Hebden Bridge ...	15
574 ...	<i>Prince George</i> ...	Bottoms, Stansfield ...	49
594* ...	<i>Allman's</i> ...	Almondbury ...	3
642 ...	<i>Candour</i> ...	Delph ...	24
749* ...	<i>Saint Alban's</i>	Leeds... ..	10

Of these twenty-seven Lodges which comprised the Province of West Yorkshire in 1822, only nineteen now survive. Those which have lapsed and become erased I have indicated by an asterisk. The Lodge *Peace* 247, at this date met at Honley, though both previously and subsequently it assembled at Meltham, which is its present home. *Amphibious* No. 489, held its meetings at Heckmondwike. *Harmony* 517 was, in 1822, a Halifax Lodge, though it afterwards removed to Huddersfield. The *Friendly* 521 and *Phoenix* 533 here mentioned died out, and the present Lodges of those names arose later. *White Hart*, No. 547, is now known as *Huddersfield*. *Allman's*, No. 594, which met at the Woolpacks Inn, Almondbury, had a brief and precarious existence. Attention is called to it in Provincial Grand Lodge at Wakefield, in April 1827, as having made no return; and at the same time another West Yorkshire Lodge is mentioned, the *Royal Oak*, Ripon. Of this it is said that up to April 1825, it had not given in its allegiance, that neither by attendance, communication, nor payment had it recognised Provincial Grand Lodge at all, and, as a matter of fact, it never did join, nor does its name occur in the Register.

The last on the list, *Saint Alban's*, Leeds, No. 749, is remarkable from the fact that eighteen of its members are described as operative Masons.

Much, that is interesting, might be said upon these Lodges, but sufficient I think has already been written to show that in 1822, when we know by documentary proof that West Yorkshire was a distinct Province, these Lodges were existing and in fact formed that Province.

Many of the Lodges named were of course much older than 1822, but whether they had been united before or not, in the Secretary's office there is nothing to show.

At this commencement of its history and for a long time afterwards, the meetings of Provincial Grand Lodge of West Yorkshire took place in Wakefield, and though they nominally assembled twice a year, they really, rarely met but once.

To give an idea of the proceedings I will quote from the minutes of the first meeting. I may mention that the books appear to have been remarkably well kept and are very legible, for which those who, like myself, have to wade through them, feel very grateful.

MASONIC

"At a Provincial Grand Lodge holden at the Great Black Bull Inn, in Wakefield, on Monday the 18th day of November, 1822.

PRESENT :

The R.W. Robert Carr, Esq., D.P.G.M.
 R.W. J. S. Beckett, P.S.G.W.
 R.W. Charles Whiteley, P.J.G.W.
 V.W. Rev. M. J. Naylor, B.D., P.G.C.
 V.W. Jas. Whitehead, P.G. Treasurer.
 V.W. William Rowley, P.G. Registrar.
 V.W. Joshua Jones, P.G. Secretary.
 W. Richard Wellborne, P.S.G.D.
 W. James Anderton as P.J.G.D.
 W. G. H. France, P.G. Superintendent of Works.
 W. Joseph Smith, P.G. Director of Ceremonies.
 W. James Wilkinson, P.G. Sword Bearer.

"The Grand Stewards and the Masters, Past Masters and Wardens of many other Lodges.

"The R.W. Bro. Robert Carr, Esq., Master of the Lodge of *Unanimity*, No. 252, presented his warrant of appointment as Deputy Prov. G.M. of this Province, which being read, he was installed in form.

"The Rt. W. Dep. Prov. G. Master then invested the officers of the Prov. G. Lodge with the insignia of their respective offices, and they were proclaimed accordingly.

"The Prov. G. Lodge was opened in form and with solemn prayer. On motions duly made, it was unanimously resolved :—

'That for the support of the Provincial Grand Lodge and also for charitable purposes, the following annual contributions be made : The P.G.M. five guineas ; Dep. Prov. G. Master and Prov. G. Wardens three guineas each ; Prov. G. Treasurer two guineas ; Prov. G. Registrar, Secretary, S. and J. Deacons, Superintendent of Works, Director of Ceremonies, and Grand Sword Bearer, one guinea each ; the registering fee for every Mason made within the Province five shillings ; for every brother becoming a member of a Lodge one shilling ; and for every subscribing member of a Lodge one shilling annually.'

'That the above contributions be considered as due on the

27th of December in every year, and that the first payment be made immediately after being confirmed by the Prov. G. Lodge.'

'That Bro. James Whitehead be Grand Treasurer.'

'That two Prov. G. Lodges be held every year, one in Spring and one in Autumn, one of which shall be the Festival. That at one at least of these Prov. G. Lodges, the union system of working upon the three degrees of Masonry be gone through for the benefit and instruction of those brethren who may attend.'

'That the Assistant Grand Secretary, Pursuivant and Tylers be paid out of the funds of the Prov. G. Lodge.'

'That Bro. George Green, of Wakefield, be appointed Assistant Grand Secretary.'

'That all communications from the different Lodges in this Province be made post paid to the G. Secretary, or to Bro. George Green, Assistant G. Secretary.'

'That the undermentioned brethren be appointed Grand Stewards: Bros. Nathan Whitley No. 84, Joshua Ogle 232, Thomas Beaumont 247, A. Foulds 521, Thomas Sherwood 546, William Haigh 565.'

"The Prov. G. Lodge was closed in form and with solemn prayer."

On the following day (Tuesday) and at the same place a Provincial Grand Lodge was held for the purpose of confirming the minutes of Monday's meeting. This was doubtless done, in order that the fees agreed upon might become available. There was no other business, but the following resolution was passed: "That the Lodges of this Province be required to be cautious in admitting brethren as visitors who are not members of Lodges."

The following summary will be found interesting:—

Wakefield, 3rd April, 1823.

Brethren assembled at the Public Rooms at 10 a.m. upwards of 200 in number. The Lodge was opened and the room dedicated with solemn prayer.

A Provincial Grand Lodge was then opened and John, Lord Viscount Pollington, entered and was installed Provincial Grand Master by the Dep. Prov. G. Master Bro. Robert Carr.

The Rt. W. Prov. G. Master made an oration to the brethren, invoking the name of the Most High, and amongst other things said that he felt fully sensible of the high and undeserved honour conferred upon him by their favourable suffrages, which had placed him in the honourable situation he then filled, that whatever might be his deficiency in ability of which he felt conscious, he would endeavour to make this up by zealous attention to the duties of his office. His attachment to the Craft was ardent and sincere from a full conviction of its numerous excellences and of the important benefits it was calculated to confer, not only upon the members of the Society, but also upon mankind at large. He concluded with expressing a hope that his future conduct in the high office in which they had placed him, would be perfectly satisfactory to the brethren, and ultimately beneficial to the interests of Freemasonry, throughout the important Province over which he had been so flatteringly called to preside.

After the Rev. M. S. Naylor, B.D., had addressed them the brethren withdrew for refreshment, after which they went in procession to the Parish Church of *All Saints* where the prayers were read by Bro. the Rev. Charles Clapham and the sermon preached by Bro. Naylor, both of whom were Prov. Grand Chaplains. Returning also in procession, the Lodge was closed in form and with solemn prayer.

It would be easy to fill pages with matter culled from so interesting a source, but I cannot do more than take the most cursory glance of the Provincial Grand Lodge proceedings. In 1830, an address to H.R.H. the Duke of Clarence, K.G., on his accession to the throne as William IV., was signed in open Lodge at Wakefield by upwards of 100 brethren, Lord Mexborough at their head. In the same year it was proposed and carried that the office of Provincial Grand Warden should be made permanent. This in 1831 was rescinded. In 1833 the members' contributions to Provincial Grand Lodge were raised from one shilling to two. In May, 1837, W. Bro. Robert Carr resigned the office of Deputy Prov. G. Master and was succeeded by W. Bro. Charles Lee.

There were numerous Church parades, stone-layings and public functions as the years went on and a considerable number of consecration ceremonies, which show that the Craft was increasing in strength and importance.

In 1841, Provincial Grand Lodge of West Yorkshire assembled at York. This was to join with the neighbouring Province, in doing honour to the M.W., the Grand Master H.R.H. the Duke of Sussex, K.G., who visited the ancient capital of the county in October of that year.

In this, as in all things which concerned the welfare of the Craft, the Prov. G. Master the Earl of Mexborough took an active and prominent part, and it is noteworthy how seldom he was absent from the meetings of Provincial Grand Lodge.

On the resignation of Bro. Chas. Lee, 1st October, 1856, Dr. Fearnley, of Dewsbury, was appointed Deputy Provincial Grand Master. Bro. Lee died on the 6th of November, 1856, and was buried in Adel Churchyard near Leeds. The Masons of his Province, in order to mark their sense of his valuable services, put a window to his memory in Holy Trinity Church, Leeds.

The R.W. Prov. G. Master the Earl of Mexborough, who had been installed in 1823, died on Christmas Day, 1860, having occupied the chair of the Province for 37 years. His successor was the Earl de Grey and Ripon, afterwards Marquess of Ripon, whose installation took place at Leeds on the 22nd May, 1861.

W. Bro. Dr. Fearnley, Deputy Prov. G. Master, died in 1864, and on the 30th March of that year W. Bro. Bentley Shaw was appointed to the office.

When in 1874 the resignation of the Most Worshipful the Grand Master of All England and Prov. G. Master of West Yorkshire, the Marquess of Ripon, came upon the Masonic world like a thunder-clap, Bro. Bentley Shaw took the Province in hand until an appointment was made.

On Sir Henry Edwards being selected to fill the office of Provincial Grand Master in 1875, Bro. Bentley Shaw, whose health had been failing for some time, took the opportunity to retire, and now it became necessary for Sir Henry to select a new Deputy.

Knowing his eminent qualifications, Sir Henry Edwards at once asked Bro. Tew to accept the post. Bro. Tew declined; and it was only in the first instance, with the understanding that the appointment should be held temporarily until the Prov. G. Master should have time to look round and make a suitable selection, that Bro. Tew agreed to accept the position of Deputy Provincial Grand Master.

INSTALLATION OF SIR HENRY EDWARDS, BART.,

J.P., D.L.,

P.M. *Probity* 61, as Provincial Grand Master of West Yorkshire,
and appointment of

W. BRO. THOMAS WILLIAM TEW, *J.P.,*

P.M. *Saint Oswald's* 910, as Deputy Provincial Grand Master.

For the purpose of the Installation of Sir Henry Edwards, and for the transaction of the ordinary business, Provincial Grand Lodge was summoned to meet in the Drill Hall, Prescott Street, Halifax, on Wednesday, the 21st April 1875. The good old Yorkshire town of Halifax, which contains the Lodge of *Probity*, No. 61, the oldest Masonic Lodge in the West Riding, was proud of the distinction which H.R.H. the Prince of Wales had conferred upon it by appointing one of its sons to the high position of Grand Master of the Province of West Yorkshire. Not only was this felt to be an honour by the Masons of the borough, but also by a large section of the inhabitants generally, and great interest was taken in the proceedings. This was shown by the crowds of people who lined the route of the procession to the Parish Church and repeatedly cheered the Prov. Grand Master.

The W.M. of *Probity*, Bro. Menzies, and his officers opened the Lodge in the Drill Hall, the accommodation in Freemasons' Hall, ample as it is in an ordinary way, being utterly inadequate for so large a gathering. It was calculated that about 1,100 brethren were present, every Lodge in the Province, except one, having sent representatives.

When W. Bro. Bentley Shaw, Deputy Prov. Grand Master, entered with the officers of Provincial Grand Lodge, and all were seated, the general effect of the gorgeous clothing and beautiful banners was most striking. Bro. Bentley Shaw at once got the routine business transacted, and informed the assemblage that Bro. Major Le Gendre Starkie, Rt. W. Prov. Grand Master of East Lancashire, had consented to perform the ceremony of Installation, and called upon the brethren to join with him in extending to Bro. Starkie a hearty Yorkshire welcome. This, it is scarcely necessary to say, was done, and Bro. Starkie having thanked them and paid a tribute of respect and esteem to the Marquess of Ripon, the Installation ceremony was duly gone through, and amid long, loud,

and repeated applause Sir Henry Edwards was placed in the chair, and cordially saluted according to antient custom.

The Rt. W. Prov. Grand Master then addressed the brethren, expressing his sense of the condescension of H.R.H. the M.W.G. Master in appointing him to preside over a Province, nearly the largest and certainly the most compact, well-regulated, and united in England, consisting of 59 Lodges and 2885 subscribing members. After thanking them for the cordiality of their reception, Sir Henry asked for the indulgent consideration of Provincial Grand Lodge. He rejoiced to think that he might always depend upon the co-operation of his distinguished, able and illustrious brother, Bro. Bentley Shaw, and added: "I have great pleasure in announcing my good fortune in securing the services of his successor, who will, I am sure, be acceptable to all, and whose ability and experience we have often proved on former occasions. I allude to Bro. Thomas William Tew, Past Master of the *Saint Oswald's* Lodge, No. 910, Pontefract."

Bro. Henry Edwards closed his remarks by declaring his intention to promote the best interests of the glorious institution of Freemasonry, by extending the sphere of its usefulness, securing a fuller development of its three grand principles, and enhancing all its attractive features, in order that the world at large may confess the progress that has been made of late years—a progress which he should endeavour to continue and maintain. The address was received with great satisfaction, and Prov. Grand Master was heartily cheered on resuming his seat.

The Rt. W. Prov. Grand Master next proceeded to appoint and invest W. Bro. Thomas William Tew, *J.P.*, P.M. 910, as Deputy Prov. Grand Master. The W. Deputy Prov. Grand Master was at once proclaimed in due Masonic form and saluted according to antient custom.

The following is a copy of his patent:—

PROVINCE OF WEST YORKSHIRE.

Pye Nest, Halifax, 21st April, 1875.

Know all persons whom it may concern, that I, Henry Edwards, Baronet, Deputy Lieutenant, Provincial Grand Master of Free and Accepted Masons of West Yorkshire, have appointed Thomas William Tew, of The Grange, Carleton, Pontefract, in the said Province, to be my Deputy, and that I intend that the business of the Province shall be transacted through him.

(Signed,)

HENRY EDWARDS.

Being the annual meeting of Provincial Grand Lodge, the officers for the year were next appointed and invested.

The Rt. W.P.G. Master then moved the following resolution, which was seconded and carried unanimously :—

“That this Provincial Grand Lodge having heard with profound regret of the resignation of the Most Hon. the Marquess of Ripon, K.G., &c., &c., as Grand Master of Antient, Free, and Accepted Masons of England, and his consequent withdrawal from the Craft, do record its high sense of the distinguished and masterly manner in which he has discharged the important functions which appertain to the Head of the Craft, and with which he has presided over this Provincial Grand Lodge.”

The Rt. W. Prov. G. Master, proceeding with the other Lodge business, took occasion to move a cordial vote of thanks to Bro. Bentley Shaw for his invaluable services as Dep. Prov. G. Master during the past eleven years, and in doing so paid a tribute of praise to the ability and wisdom displayed by him during the whole of that time.

Bro. Tew then said :—

“Rt. W. Prov. G. Master and Brethren of this Prov. G. Lodge,— I rise to second the motion proposed by Bro. Sir H. Edwards. But first, it is with profound emotion that I thank you for the high honour you have paid me, which is one to which I should never have presumed to aspire. We must all deplore the causes which have led to the sudden and somewhat unexpected abandonment of the Grand Mastership of England and Provincial Grand Mastership of West Yorkshire by the Marquess of Ripon, and equally so the reasons which have induced our Deputy Prov. G. Master to vacate his chair also. To Bro. Bentley Shaw the Masons of West Yorkshire have rendered not mere lip service, but I believe heart service; and the material prosperity of Freemasonry in this Province has been due to his attentive energy and to his eleven years' consummately able administration of the Masonic affairs of the Province. In occupying this chair I find the traditions of firmness and impartiality left me by my eminent predecessors. It must be my best endeavour to imitate their virtues and to follow in their footsteps, in order to deserve the confidence which you, Sir Henry Edwards, and the brethren of this Provincial Grand Lodge this day repose in me.

“I should, however, despair of worthily fulfilling the task entrusted to me could I not hope, since it is more than ever necessary, that you will aid the authority of this office by the calmness and dignity of your

deliberations ; for it is your fraternal co-operation towards this chair in times past which has rendered Freemasonry so prosperous and glorious in this Province.

“A distinguished Italian and English Freemason, Sir Michael Costa, at the *Fidelity* Lodge, Leeds, on the 16th of March last, said : ‘English Freemasons did not, as was practised by Continental Freemasons, mix politics with Freemasonry, and the brethren in England were right in not doing so.’ This is a great testimony to the wisdom of British Masonic Institutions, in avoiding the exciting topics of political and public controversy. Yet there are circumstances surrounding Continental Lodges which seem perplexing. There are rocks ahead only too plainly visible amongst the breakers not to fill the hearts of the stoutest of Masons with alarm. What means that armed peace—that din of war-like preparation—

Armourers with busy hammers
Fitting rivets,—

resounding throughout Europe? Foreign Governments are straining their political sagacity to learn where the next fierce war shall break out. With English Masons liberty, order, religion, are firmly established ; whilst our Continental brethren are no nearer the solution of these three grand principles than they were some 800 years ago.

“English Freemasons are soldiers of civil peace ; yet we may be called upon to become the guardians of those great moral lessons contained in the sublime oracles which infidelity, superstition, and insubordination are striving to destroy. Our contests have always been for charity and truth, and honour and justice, and that the lamp of knowledge as exemplified by the seven liberal arts and sciences cultivated in a Fellow Craft’s Lodge might shine lustrously. The principles of English Masonic Institutions are to befriend the friendless brother ; to help the stranger in our midst ; to provide for the fatherless and the aged and decayed of our members. We claim a standpoint amongst philanthropists and advanced Christians, and we seek fraternal fellowship with such throughout the world.

“A Society which has spread itself almost over the whole surface of the habitable globe, will shortly have as Grand Master of England, His Royal Highness the Prince of Wales. This is a subject of deep interest to us, his brother Craftsmen ; and further, his contemplated visit to Hindustan will be in itself a striking event in the annals of

Freemasonry. The presence of Royalty in India, being an unusual circumstance, our Grand Master's visit is sure to excite popular enthusiasm, and all classes of Asiatics will give the Prince a hearty welcome. His Royal presence must greatly advance the influence of our noble Craft in that wonderful land, so linked to English Freemasonry by the memory of the sacrifices it has entailed of the lives and valour of our brethren, as well as give an impetus to the progress of Indian improvement and consolidate the prospect of peace being continued in Asia. Freemasonry, then, has a double claim upon the sympathies of Englishmen, and if it were possible for every Englishman to become a Freemason, my astonishment would be that, under the circumstances to which I have alluded, the whole country does not become one vast Lodge, and every man in it a brother Mason.

"You have complimented the *St. Oswald* Lodge by placing one of its members in the chair of the Dep. P. Grand Master. The *St. Oswald* Lodge was established A.L. 5862, during the Deputy Prov. G. Mastership of the late Dr. Fearnley, and consecrated A.L. 5864 by our esteemed retiring Dep. Prov. G. Master, Bro. Bentley Shaw. This Lodge chose for its watchword, *Sit Lux et Lux Fuit*.* These were the first words spoken by the Great Architect of the Universe, which gave light and birth to this world's creative history. We chose this motto as it is the idea of universal beneficence. Light is of two kinds—physical and moral. There is the darkness of infidelity and superstition which clings to so many of the human race—"Darkness covers the earth, and gross darkness the people."† But it is the privilege of Freemasonry wherever a Lodge is established to shine through acts of beneficence, and the desire of the brethren to do all things to the honour and glory of that Spirit which first moved upon the face of the waters; and not only so, but by putting on the whole armour of light we shall help on the arrival of that universal day when all darkness shall be dispelled by the brightness of His coming, and the full knowledge of the Great Architect of the Universe shall cover the earth as the waters cover the sea.

"The present Lord Mayor of London,‡ at the *Great City* Lodge No. 1426 the other day, observed that the object of the Prince of Wales being installed Master of English Masons will be to insist that natural light shall prevail 'in contradistinction to that sacerdotal authority in Rome,

* Genesis, i. 3.

† Isaiah, lx. 2.

‡ W. Bro. David Henry Stone, J.G.W.

which, having condemned Freemasonry, would perpetuate the artificial light of mediævalism ; and that the Royal Grand Master's efforts that natural light shall prevail will be supported by Anglo-Saxon Freemasons throughout the world.

"Bro. Father Ignatius, of Antioch, Anno Lucis 4119, described the essence of the highest life of man as love or charity. The Dean of Westminster* last 28th March, in a sermon truly Masonic, expressed himself that the very foundation of a Mason's character and spirit whilst on earth was charity or love in its universal sense, without which he is but as sounding brass or tinkling cymbal. It was this love stronger than death—this love willing to put itself to inconvenience for the benefit of others—which is the Freemason's belief. Love, Generosity, Magnanimity, Kindness, Toleration, Forgiveness, and a host of kindred virtues are the things of which a Mason's life is to be the supreme fulfilment. The love or charity of the Great Architect of the Universe to man, the exemplar, for the love or charity of Masons to one another, and so beautifully pourtrayed in the character of the Ven. Archdeacon Musgrave, whose unexpected death has thrown the gloom of sorrow over Halifax and the Archdeaconry of Craven.

"Freemasonry is not a system that came into existence, as it were, but yesterday ; for the antiquity of the Craft is unquestionable. The operative Masons of the Middle Ages were of necessity a wandering Craft. They passed from place to place in search of work, and where they came as skilled craftsmen they needed means to make themselves known to their brethren in the Guilds, and to claim their hospitality and support. Writing was an accomplishment seldom acquired, and always liable to be forged ; hence the necessity of some sign, token, or particular watchword known only to the Craftsmen. Indeed, this Freemasonry of the Middle Ages, in which even Bishops were associated, resembled the orders of knighthood of which the same ages were prolific. The connection between operative Masonry which built the Monasteries, the Cathedrals, and thirteenth century Churches, and speculative Masonry which now organizes Lodges, has been traced out by abler inquirers than myself. Operative Freemasonry did decline and all but perished with the dissolution of the religious houses in Henry VIII.'s time, and only revived in England as speculative Masonry about the time of the

* Dean Stanley.

demolition of Pontefract Castle, when the thunders of Cromwell's cannon had rolled away. But from the Restoration, A.L. 5660, onwards, Princes of the Blood, Dukes, and other distinguished persons, have held its offices in England; and it has spread from this country to India, Australia, and over Continental America.

"Freemasonry has at different times encountered opposition and persecution, which were not unnaturally provoked by the supposed secrecy of its proceedings. But it thrives in spite of atheism at home and sacerdotal authority at Rome, and prospers with the extension of the Anglo-Saxon race; and in West Yorkshire, with 59 lodges, 26 chapters, 8 encampments, and more than 3,000 members, it has become the most important social and charitable institution in the whole of the West Riding.

"In conclusion, I appeal to your forbearance for any deficiencies I may exhibit in the Masonic government of the administrative affairs of this Province. Feeling, as I do, the immense responsibility of the working officers, and how much of the prosperity and popularity of the Craft depends upon the Deputy Prov. Grand Master being able to lay schemes, draw plans, and see that the duties of this Provincial Grand Lodge are faithfully carried out, I am frightened at my own temerity in accepting this office lest your confidence in me should prove misplaced, a brother Mason hitherto so little known to West Yorkshire Lodges. I ask, therefore, for the cordial co-operation of the brethren of West Yorkshire to help me in the discharge of the responsible duties attaching to the office, and trust that when you bid me retire, or I vacate this chair, I may, like the retiring Deputy Provincial Grand Master, leave to my successor a body of worthy Masons and prosperous Lodges in a prospering Province; and carry with me into private life, or to the grave, the fraternal esteem of faithful allies and friends."

The resolution was then put to the Lodge from the chair, and in reply to the cordial expression of thanks for his eminent services, the retiring Deputy Provincial Grand Master, Bro. Bentley Shaw, rose and was very warmly greeted, but his voice, enfeebled by sickness, was probably not heard by half the brethren present.

He thanked the Rt. W. Prov. Grand Master, his Deputy, and the

brethren from the bottom of his heart; declared that words failed him adequately to express the emotions of his breast; recounted past troubles and triumphs during the eleven years he had had the honour to fill the office of Deputy; pointed to the great progress that had been made in that period; should never forget and always be grateful for the kindness and courtesy he had experienced at the hands of the brethren, and finally in pathetic terms prayed for their highest happiness and prosperity and bid all an affectionate and fraternal "Farewell."

The business of Provincial Grand Lodge having been concluded, the brethren were marshalled in order and marched in procession to the Parish Church, where a sermon was preached by the Rev. Arthur Wolfe Hamilton, M.A., Mus. Bac., Wincobank, Sheffield, Prov. Grand Chaplain.

After service, a banquet was held in the Assembly Rooms, Harrison Road, where upwards of 200 brethren sat down, Sir Henry Edwards presiding. The Yeomanry band supplied the music during dinner.

The toasts of "The Queen," "The Prince and Princess of Wales, and the rest of the Royal Family," were given from the chair, and as on all Masonic gatherings most heartily and loyally received.

At this stage of the proceedings Bro. Tew was obliged to go by train to his home, and the Chairman proposed (out of order) the toast "The W. Deputy Provincial Grand Master and the Officers of Prov. Grand Lodge." Bro. Tew had been very highly recommended by Bro. Bentley Shaw as the Deputy Provincial Grand Master, and having known Bro. Tew for many years, he did not believe there was in West Yorkshire a man equally well fitted by general abilities for the office he held. He (Sir Henry) did not think he should have done justice to his brethren of the Craft if he had not taken Bro. Shaw's advice in that matter, and endeavoured to secure the services of Bro. Tew. When first invited, Bro. Tew said he thought it would be almost impossible for him to accede to the request. But now that he had accepted the office they had a brother well fitted for so important a post, and he (Sir Henry) was glad to have the assistance of such a man upon every occasion when they should meet in the Prov. Grand Lodge.

Bro. Tew briefly acknowledged the kindly manner in which the brethren had received the toast, said that he should use every possible effort to fulfil the duties of his office to the satisfaction of the Prov. Grand

Master and of the Province generally, and intimated his intention to take an early opportunity of visiting every Lodge in West Yorkshire.

Other toasts followed, and the proceedings, which were of a most enthusiastic character, and will be long remembered in Halifax, closed with the National Anthem.

Having once put his hand to the plough the new Deputy Provincial Grand Master never looked back. No one could possibly take more kindly to Masonic duties or throw himself more thoroughly into his work than Bro. Tew. His first object appears to have been to make himself more fully acquainted with the brethren in the province, their organisations and surrounding circumstances. For this purpose he commenced a regular system of Lodge visiting, and accompanied usually by one or more of his officers, he contrived between May and December of the year 1875 to be present at thirty different Lodge gatherings. In almost all cases he gave a short address, and endeavoured in every way to encourage and instruct his brethren and to exalt the institution of which they were members. These brief papers are, many of them, full of interest and breathe the true Masonic spirit. It would, of course, be impossible to chronicle all these utterances. I select one as a typical instance. This was not like many of those which will follow, what may be called a "set" address, but was just a spontaneous expression of the opinions, aspirations, and hopes of a brother who, whilst full of zeal, yet felt the responsibility of authority, and whose intense desire was to do his duty all round, to help, to strengthen, to support, and above all, to remove the reproach which, in those days, was still, and sometimes perhaps justly, associated with the name and practice of Freemasonry.

Whilst paying his first visit in his new capacity as Deputy to *Probity* Lodge, Bro. Tew said :—

Brethren,

"I come amongst you this evening to make your personal acquaintance and in fulfilment of the pledge I gave to the Provincial Grand Lodge of West Yorkshire on the 21st April last ; that I would take an early opportunity, as the new Deputy Provincial Grand Master, to visit the Lodges of this Province.

"By doing this I hope I shall be able to learn your several workings and get information as to the sentiments which actuate you ; that I

may in fact identify myself with you and thus gain the assurance that you cordially accept me to fill the place so recently vacated by W. Bro. Bentley Shaw.

It is almost unprecedented, I should imagine, in the annals of Freemasonry that the Provincial Grand Master and the Deputy of a Province should both need replacing, almost simultaneously. The retirement of the Marquess of Ripon from the Craft, and his consequent abandonment of the offices of M.W. Grand Master of all England and Provincial Grand Master of West Yorkshire, amounts, I might almost say, to a disaster, and it will be some time, brethren, before that loss will cease to be felt. He was a brother indeed; there was nothing of the professor about him; he was an earnest, learned, practical Mason, well qualified both to govern Grand Lodge and to administer the affairs of this important Province. He was deeply versed in the system of morality which he sought to diffuse amongst us, and his zeal in the cause arose from a conviction of the rectitude of the Masonic principles which he so nobly advocated.

It is difficult to bring our minds to believe that mere change of religious views alone could have led our honoured late Grand Master to abandon the society with which he so thoroughly identified himself. We grieve, deeply grieve, his departure from amongst us, for we have lost a great and able Mason, a firm administrator, and a popular chief.

On the 21st April last* you were called upon to transfer your allegiance from old, long-tried, and faithful rulers to new and, by comparison, little-known successors. In Bro. the gallant Sir Henry Edwards, however, this Province will find, I am convinced, that a judicious, nay, a highly suitable and popular selection has been made; they will speedily admit that he is fully equal and in all respects worthy to carry out the traditions he has inherited, and they will cheerfully tender to him true loving service, manly obedience, and genuine loyalty. In him we have perfect confidence; we know that the honour, the *prestige*, and the prosperity of the Craft in his hands are safe.

No man more deeply regrets the retirement of Bro. Bentley Shaw from the onerous duty of Deputy than I, his successor, do. After eleven years of hard and devoted service—years during which his ability and business capacity have been so freely placed at the service of his brethren—

Bro. Shaw withdraws to a condition of greater privacy, and I am convinced that he carries with him to that comparative seclusion the hearty good wishes of every brother in every Lodge in the Province. It must and shall be my best endeavour to imitate his virtues and to walk in his Masonic footsteps.

Since the formation of the Province of West Yorkshire in 1823, Freemasonry has increased amazingly both in fame and importance. There are considerably more than double the number of Lodges now that there were then, and as your new Deputy I would hope that each Lodge will gradually embrace within its fold the choicest intellects in its own particular district. But use the greatest judgment, the strictest discrimination in your selection. Let not unsuitable members inadvertently be admitted amongst us. Let searching inquiry be made; for, brethren, I am convinced that after the installation of H.R.H. the Prince of Wales, who is to succeed the Marquess of Ripon as M.W. Grand Master, there will be a rush of candidates; the doors of our lodges will be besieged by eager applicants for admittance.

Freemasonry being founded on the purest principles of piety and virtue, the R.W. Provincial Grand Master instructs me to recommend you to choose from amongst those who are desirous to join us, men who are distinguished in Art, Literature, or Science, or those who, by their commercial enterprise or business capacity, have made their mark amongst their fellows, and this, too, irrespective of social distinctions or political considerations. A Masonic Lodge is neutral ground where brethren meet together for the enjoyment of a brief truce from the heated contests and struggles of life; where pleasure is secured, undisturbed by the pressure of business; where the *savant* may expand his mind by the contemplation of that other truth which lies beyond his domain—that something which

More than cool reason never comprehends.

There the commercial man may find sympathy with a pursuit whose aim is benevolence, nor will disdain an organization which yields a quick return for his charitable investments.

Our Masonic Charities are the highest ornaments in our time-honoured and ancient Fraternity; and West Yorkshire occupies a distinguished position in this heaven-born work of charity. May this Province

under my administration far excel in the future what it has so nobly done in the past !

Let but Freemasons conscientiously carry out in practice the grand principles and noble morality laid down in their ritual, and Freemasonry shall stand the test of time—even as the pyramids of Egypt, the work of our Masonic forefathers, have done—it shall exist when tongues shall fail, prophecies cease, and all knowledge shall have passed away, because, founded as it is upon the rock of ages, nothing shall prevail against it.

It is in view of these sentiments that I value Freemasonry : I feel that the happiness of the individual brother and the prosperity of the entire province are largely bound up in the practice of these virtues, and I ask you brethren for your sympathy and co-operation to aid me in the discharge of the very responsible duties Sir Henry Edwards has asked me to undertake—duties which may be briefly summarized as the encouragement and advancement of our magnificent Masonic Charities and the faithful exposition and development of the grand and immutable principles of our useful and benevolent Order.

And now followed a regular series of functions : consecrations of new Lodges ; laying corner-stones of new churches or public buildings ; receiving illustrious visitors ; all in addition to regular attendance at the meetings of the Grand Lodge in London and of Provincial Grand Lodge and Chapter in West Yorkshire.* On all these occasions the W. Deputy was expected to make a speech or to read a paper, sometimes both, and the time and labour which their careful preparation required, must have taxed his energies very considerably. Many of these will now follow. In all cases where it seems specially requisite, I shall give explanations of the circumstances under which the address was given, but this, in all instances, will not be needed.

Even before he received his patent of appointment, the W. Deputy was often invited to give addresses of welcome or congratulation on particular occasions. In March, 1875, for instance, Bro. Tew attended the Lodge of *Fidelity* for the purpose of receiving Sir Michael Costa and offering to him the good wishes of the brethren.

* At this period Prov. G. Lodge met Quarterly, so that there were four Meetings in the year instead of two as at present.

In brief, the circumstances were these:—Sir Michael Costa came to Leeds for the purpose of acting as conductor at the performance of his own oratorio *Eli*. The brethren of *Fidelity*, with their W.M. Bro. Dr. Spark, seized the opportunity, called a Lodge of Emergency and invited the illustrious composer to pay them a visit. After the W.M. in the name of the brethren had offered a welcome to his musical visitor, he called upon Bro. Tew to supplement his remarks, which he did in the following

ADDRESS TO SIR MICHAEL COSTA.

[*Fidelity* Lodge No. 289, Leeds. Bro. Dr. Wm. Spark, W.M.,
16th March, 1875.]

“Bro. Sir Michael Costa, *Alpha* Lodge, No. 16,

The Worshipful Master, Officers, and Brethren of the Lodge of *Fidelity*, desire that as a P.P.G.S.W. of the Province of West Yorkshire, I should supplement an address which every brother present trusts you will be pleased to accept, with a few remarks in addition to those which have just fallen from the lips of the talented brother who has been elected to occupy the chair of this Lodge for this year.

“The Lodge of *Fidelity*, Leeds, better known under its original number of 364 than 289, is not a Lodge just recently established. It has now enrolled upon its books the names of upwards of fifty active members. Both from its old and rectified number on the Registry of the Grand Lodge of England, it will afford you gratification to learn the antiquity of this West Yorkshire Lodge, and that the brethren are remarkable for the three grand principles embodied in its name, ‘Unity, Honesty, and Loyalty.’

“Leeds has much occasion to be gratified with this your second visit within so short a time, and must long remember with pleasure your successful inauguration of the Musical Festival last October, which this town trusts, under the Mayor who has chosen the motto ‘*Mars denique Victor est*,’* may prove a nucleus for the organization of triennial Festivals.

“In conducting at that festival, your masterly leadership gave adequate interpretations to works of such genius as the oratorios of *St. Paul*, *Elijah*, and *The Messiah*, as well as the lighter though equally difficult compositions *Paradise and the Peri* and *The Bride of Dunkerron*,

* *Mars denique Victor est*. Henry Rowland Marsden was the Mayor referred to. He died in 1878. His fellow-townsmen erected a marble statue to his memory.

and we understand with pleasure that your abilities as a composer will be displayed to an appreciative audience in your own oratorio of *Eli*.

"This is a work which I may say, not alone as at Birmingham, when first introduced to an enthusiastic assembly, but in other large towns since 1855, has added laurels to your fame as an eminent musical composer.

"We then who anticipate much pleasure in listening to *Eli*, cheerfully acknowledge on this present occasion, surrounded by the brethren of the Craft, who would have been more numerous could the invitations of the W.M. have been extended to the 2,841 members of the 58 Masonic Lodges of West Yorkshire, that our first and chief care as Freemasons is to extend to you the right hand of mystic fellowship, and welcome you as a brother in the midst of the *Fidelity* Lodge.

"We greet you with respect because as a brother Craftsman you have we believe taken every degree which the Orders of Freemasonry in this country can confer, and which few Masons amongst us have been endowed with equal abilities to merit.

"Our next cause of rejoicing at this welcome of an accomplished member of the Craft is still further enhanced that we have as our guest this evening a brother amongst us who in addition to all these Masonic distinctions has himself attained the very highest position among the living musicians of the world.

"The decorative honours which have been conferred upon you by the crowned heads of Europe, and which you are permitted to wear in this country, are tangible proofs of the high estimation in which you are held by the best beloved and most talented in the long catalogue of British Sovereigns.

"Sir Michael, we cannot but feel proud of you, as a gentleman, an accomplished musician, and as the designer of the grand organ for the Alexandra Palace, but perhaps still more proud that these qualities and attainments adorn a member of the fraternity of Freemasons.

"We hope therefore this your second visit to Leeds will be as gratifying to you as a musical composer as the first in last October, and more especially in this ancient Lodge where the W. Master, also a scientific organist and musician, can doubly appreciate you as the guest of the *Fidelity* brethren.

"Bro. Dr. Spark has rendered good services to the cause of Free-

masonry in this country. His musical publications freely given for the use of the Craft at all their gatherings, and in all their Lodges, have earned for his unselfishness well-deserved respect. Dr. Spark long felt the urgent necessity of some fixed but classical standard of music which should be recognized by the brethren generally, and should intensify the sublime dignity of our beautiful rites and ceremonies. In this object the W. Master has singularly succeeded and, by introducing good music at all our important gatherings, has tended to increase their harmonious workings in this country.

“Long may you, Sir Michael, be able to devote yourself to disseminate amongst kindreds of people a love for sound classical music—an art the most difficult and sublime of the seven liberal arts and sciences cultivated in a Fellow Craft’s Lodge. May the Great Architect of the Universe grant you a long life to enable you still further to extend by new oratorios the genius of your abilities amongst all nations and languages. So that when the Grand Geometrician of the Universe summons you from this earthly Lodge to the everlasting Lodge above, you may be permitted to join that grand chorus of all the Angels, Arch-angels, Cherubim, and Seraphim, in the *Celestial Lob-gesang*, ‘Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.’

“May this crown of glory, this inheritance in the Celestial Lodge, be your everlasting grand reward.”*

ADDRESS OF CONGRATULATION TO W. BRO. T. W. TEW,
on his appointment as D.P.G.M. of West Yorkshire, from his
brethren of *Saint Oswald’s* Lodge No. 910, Pontefract.

Like those of Halifax, the Masons in Pontefract were proud that one of themselves should have been chosen for high office in the Craft. They therefore drew up and presented to Bro. Tew an address, beauti-

* Bro. Tew was again a visitor to *Fidelity* Lodge on 6th December, 1877. On this occasion Sir Michael Costa was present, accompanied by his brother Raphael Costa. Both these illustrious musicians and distinguished Masons are gone from amongst us. Sir Michael died 28th April, 1884. Mr. Raphael Costa, who was Secretary to the Italian Consulate in London, was a brilliant pianist and had a fine tenor voice. He was also a splendid linguist, speaking no less than seven modern languages fluently. He died 5th March of this present year (1892) at the age of 76 years.

fully designed and illuminated, which runs as follows :—

To the Worshipful THOMAS WILLIAM TEW, J.P., Deputy Provincial Grand Master of West Yorkshire.

Worshipful Sir and Brother,

We, the members of the *Saint Oswald* Lodge of Antient, Free, and Accepted Masons, No. 910, Pontefract, appreciating the distinguished honour conferred on you, and on us through you, by your appointment to the office of Deputy Grand Master of West Yorkshire, beg to offer you our fraternal and most hearty congratulations. We who have worked with you under the banner of the *St. Oswald* Lodge, knowing how entirely you have the interests of our Antient and honourable Craft at heart, feel assured that the hitherto prosperous condition of Masonry in this Province will, under your wise and judicious rule, be well and ably maintained, and that the grand characteristic principles of our Order, 'Brotherly Love, Relief, and Truth,' will be still more widely known and practised. We trust that you may be long spared to enjoy your exalted position and to exercise the benevolent disposition of your heart, and we pray that when your labours in this Provincial Grand Lodge on earth have ceased you may be called to the Grand Lodge above where the World's Great Architect lives and reigns for evermore.

We are, Worshipful Sir and Brother,

Yours fraternally,

JOHN SIMESON, P.M., W.M.
EDWARD T. CLARK, S.W.
GEO. S. DUNBAR, P.G.C. ; J.W.
ALFRED J. TOLSON, Treasurer ; S.D.
A. B. TIMBRELL, Secretary.
H. J. SIMMS, J.D.
STUART LOWDEN, I.G.
JOHN GLEDHILL, Organist.
FRANCIS R. BLAKE, Tyler.
R. D. RYDER, P.M.
JOHN KOUTLIDGE, J.P., P.M.
WM. SAVILLE WOOD, P.M., P.P.G.R.
SAMUEL SLACK, P.M.
EDMUND LORD, P.M.
C. PHILLIPS, P.M.
HUGH C. E. CHILDERS, P.C. ; M.P., F.R.S.
SAM. WATERHOUSE, M.P. for Pontefract.
MARK PEARSON, J.P., Mayor of Pontefract.
ADAM JESSOP, J.P., M.R.C.S., L.R.C.P.
CHARLES GRABHAM, J.P., M.D.
RICHARD MOXON, J.P.

GEORGE MALCOLM.

W. E. CARTER.
W. E. BOWNAS.
ERASMUS BUTLER.
JAMES DEACON.
JNO. R. DENTON.
GEORGE BRADLEY.
W. N. BOWER.
T. M. LEAK.
JOHN KAY ROBINSON.
JOSEPH QUARTERMAN.
WM. W. MACVAY.
RICHARD HOLMES.
RICHARD CLIFFE.
W. BRUTON.
JOB HARLING.
JOSHUA HORNE.
GEORGE HARDY.
T. J. KASSELL.
THOMAS HORN.
ARTHUR E. FOX.
WALTER SIMPSON.

PRESENTATION TO W. BRO. BENTLEY SHAW, P.D.P.G.M.,
and P.G.D. of England, 21st July, 1875.

The first meeting of Provincial Grand Lodge after the installation of Sir Henry Edwards and the appointment of W. Bro. Tew as Deputy

took place at Dewsbury on the 21st July, 1875, at the invitation of Bro. Thomas Wells, W.M. of the Lodge *Three Grand Principles* No. 208. At this most largely attended and important meeting a recognition of the valuable services of W. Bro. Bentley Shaw was shown by the presentation of a very handsome piece of plate—a richly chased “Corbeille aux fleurs” in the Byzantine style, parcel gilt with scroll handles and silver shields bearing arms and inscription, value 300 guineas. Upon the large shield were the arms of Bro. Bentley Shaw and the following inscription: “From the Freemasons of the Province of West Yorkshire. Presented to Bro. Bentley Shaw, J.P. and D.L., P.G.D. of England, Woodfield House, Huddersfield, in acknowledgment of distinguished services as their Deputy Provincial Grand Master from 30th March, A.L. 5864, to 21st April, 5875.”

A second inscription read thus:—“Presented by the Right Worshipful P.G. Master Lieut.-Colonel Sir Henry Edwards, Bart., and T. W. Tew, J.P., on behalf of the 59 Lodges of the Province of West Yorkshire.”

There was a very large attendance of brethren. The presentation was made jointly by Sir Henry and his Deputy, and the latter was particularly happy in the selection of suitable expressions by which to show his own personal feeling as well as that of the Province towards the retiring Dep. Prov. G. Master.

As matter is crowding upon me apace, and as I shall not have many opportunities of illustrating Bro. Tew's often felicitous speeches I seize this one. He said:—

“Brethren,

“I cordially reciprocate the sentiments of the Right Worshipful Prov. G. Master that in our retiring Dep. Prov. G. Master this Province has a member of the Craft of the greatest urbanity and the most indefatigable industry. Although I have only had the pleasure of knowing Bro. Bentley Shaw since I became a Steward of this Prov. G. Lodge A.L. 5864, yet I can bear my testimony to his unwearied industry and zeal in the performance of the duties appertaining to the office of Dep. Prov. G. Master. The foundation stones of important public buildings he has assisted in laying, the Charity Committee meetings he has attended, the number of new Lodges he has consecrated which have sprung into existence during his tenure of office, and that he has only once since the 30th March,

A.L. 5864, missed, through domestic bereavement, the meetings of the Provincial Grand Lodge, testify to his profound knowledge of the mysteries of Freemasonry and of his energy on behalf of the Craft. The high moral teaching he has inculcated stamps him as one of the 'Patres Conscripti' of Freemasonry, an example which we should do well all of us in following—a standard by which all Freemasons from the entered Apprentice to the new Deputy Provincial Grand Master himself should measure themselves.

"Bro. Bentley Shaw, it becomes my most fortunate privilege to respond to the sentiments of the Rt. W. Prov. G. Master, and in so doing, on behalf of the 59 Lodges, to offer you the unanimous echo of the feelings of the brethren of the Province of their respect and regard for you, and to beg that, separating yourself from the arduous duties of this office, you will carry with you into your voluntary retirement this token of the recognition of your services, and the personal attachment of all the brethren of West Yorkshire in the community of Freemasonry. We hope that, as frequently as your health will permit, this Provincial Grand Lodge may be honoured by your presence and its actions still be guided by the influence of your wise and experienced counsels. May the G.A.O.T.U. grant you a long life of enjoyment and rest from your active Masonic official labours to adorn with your virtues, the quietude of domestic life at Woodfield House."

At the banquet, replying to the toast of his health, Bro. Tew after a few remarks of a personal character gave an excellent definition of ideal Freemasonry. Thus: "First then Freemasonry is the handmaid of Peace; it is the good Samaritan of the wayside; it is the nurse in the hospital; it is the friend in distress, the helpmeet of the widow and the orphan. Its chief corner-stone is Charity, in its universal sense, its capestone Benevolence, its compass the Volume of the Sacred Law, and its Master, the Great Architect of the Universe. Secondly, the perfect Mason can kneel side by side with the true worshipper at the shrine in the Holy of Holies and there learn those sublime lessons of morality which teach him with solemn power obedience to the G.G.O.T.U., reverence for the Volume of the Sacred Law, respect for the law of the land, and the full recognition of the sweet social proprieties of life.

Before the W.M. in open Lodge lies the Volume of the Sacred Law and no candidate can be admitted who professes an open disbelief of the authenticity or the wisdom of that treasured Book. But Freemasonry seeks no control over conscience, no measurement of the soul by creeds, and has no excellence, except that which springs from the contemplation of every moral and social virtue. Thus, brethren, it seems to me that this noble and antient Society of Freemasonry has everything wherewith to recommend itself before the face of the world, and by which to gain the favour and approbation of all wise, honest and learned men."

Addresses now follow in rapid succession, amongst which are:

CONSECRATION OF *BAILDON* LODGE.

[61st in the Province of West Yorkshire and No. 1545 on the Register of the Grand Lodge of England; W. Wainman Holmes, the first Worshipful Master, 17th August, 1875. As this address explains itself, it will be unnecessary to go into detail. It may, however, be mentioned that *Baildon* was the first Lodge which the W. Deputy, Bro. T. W. Tew, consecrated.]

"Brethren,

"In discharge of the duties of the high and honourable office of Deputy Grand Master of this Province, bestowed upon me at Halifax in April last, I must now address you on the solemn rite of consecration, which we have just completed.

"I rejoice the more at the opportunity thus afforded me, as this is the first time that I have been called upon to consecrate and dedicate a Lodge to the purposes of Freemasonry.

"A new Lodge, No. 1545, on the roll, is this day added to the register of the Grand Lodge of England, and I trust under the guidance of its first W. Master, Bro. William Wainman Holmes, it will at once put itself in sympathetic relation with the other Lodges of the Province, and assist in promulgating true Masonic precepts in this populous and thriving neighbourhood. By cordial co-operation we can best promote the great end of our Association, and we rejoice in the thought that, to-day, we are widening the confines of pure Masonry, and thus, we trust, extending the bounds of wisdom and integrity.

"Be careful that your Lodge is 'rooted and grounded in love,' that it is conducted with firmness; strive that it may become an

ornament in the glorious edifice of which it forms a part, and that its moral strength may be such, that it may equally resist the storms of adversity and the winds of malice.

"To-day we have carried corn, wine, and oil in the procession, that we may be reminded, that in our pilgrimage through life we are to impart a portion of our bread to feed the hungry, that we are to send a cup of wine to cheer the sorrowful, and that we are to pour the healing balm of consolation into the wounds which sickness has made in the bodies, or affliction has caused in the hearts, of our fellow-travellers. King David, in the 104th Psalm, which demonstrates the wisdom, strength, and beauty of God's works, in enumerating his blessings, speaks of 'wine that maketh glad the heart of man, oil to make his face to shine, and bread, which strengtheneth man's heart.'* They symbolise health, plenty, and peace, blessings which it is my earnest wish may ever dwell amid the members of this Lodge, and thus enable it to stand firm for ever.

"Baildon is honoured to-day by the visit of many distinguished Masons from various parts of the Riding, and it may be interesting to them, if I glance in this my address for a few moments at the history of this place, and trace its progress in civilization from early times down to to-day, when, following the example of all prospering and thriving communities, it is opening out an avenue for works of beneficence and charity, by establishing in its midst a Lodge of Freemasons.

"There is only scant mention of Baildon in Domesday Book. It occurs as Beldone † amongst the Berwicks of Otley, which was in the possession of Archbishop Aldred of York, but the greater part of the manor was waste. It had been overrun by William the First, and depopulated, along with a large portion of Yorkshire from Humber to Tees. It is also named ‡ as having its soke in Bingley, among the lands of Erneis de Burn.

"After the settlement of the country in the 13th and 14th centuries, many churches arose in Yorkshire, amongst them that of Baildon, which, built by the operative Masons of those days, became a monument of their skill, eminent as it was in the beauty of its architectural details. It was dedicated to Saint John, who, according to a famous Masonic

* Psalm civ. 15.

† Domesday Book, p. xii., col. 1.

‡ Ibid, p. lxii., col. 1.

[writer,* was one of the first and greatest of those Masonic lights who inaugurated the Christian dispensation.

“It would, naturally, to my mind, have suggested a name for your Lodge, but for reasons doubtless duly considered, but yet unknown to me, you decided otherwise. There is a great deal in a name. The name ‘Baildon’ has no early association, except in relation to its ‘soke,’ whilst the name ‘Saint John’ shines lustrously in the early annals of the New Testament. There is only one Lodge† in this Province of that name. *Saint John* would have been very suitable; a patron saint whose virtues you might emulate and one to whom you could direct the attention of your initiates, as an example of the true Masonic life.

“Baildon does not appear to have taken a conspicuous part in our country’s history, but the sepulchral monuments in your church, of the ancient family of the Butlers, testify to the spirit of patriotism which was in it.

“Baildon, in the civil parish of Otley, and in the Rural Deanery and Archdeaconry of Craven, was attached‡ to the new Diocese of Ripon. At the census of 1871 its population was 4,779, and the enterprise of its inhabitants is shown in the coal mines, stone quarries, worsted and other industries, which have made it a centre of commercial activity.

“This material advancement has to-day culminated in the establishment of ‘that last best gift of man to man—a Mason’s Lodge,’ showing that, in addition to its business capacity, Baildon claims also alliance with the great band of supporters of law, order, morality and Christian charity, known as the Masonic Brotherhood.

“To-day, then, we solemnly appropriate this place, to be set apart for the study of the principles of Freemasonry, and that excellence which springs from the contemplation of Divine truth, and the practice of moral and social virtue. We dedicate and devote this building to Masonic uses, to the practice of certain rights and ceremonies therewith connected, and we ordain William Wainman Holmes to be the first Worshipful Master.

“We dedicate this Masonic Temple, its altar and its furniture, to the service of Freemasonry, and we consecrate the officers of the Lodge, for all time, to the teachings of Jehovah.

* Dr. Oliver.

† 827 Dewsbury. This was said in 1875. Since then has been established (1678) a Lodge, *Saint John’s*, 1736, Halifax.

‡ In 1836.

"By consecration is generally understood a change, not in the thing consecrated, but merely in the use of it, and this view is illustrated by the Church, which set apart in this way bells, candles, water, oil, &c.

"Under the Jewish theocracy not only men and beasts were consecrated to Jehovah, but houses, fields, and even city walls, as in the case of Jerusalem.* In early Israelitish times† we find our operative forefathers, Bezaleel and Aholiah, working all manner of work for the sanctuary, according to all that the Lord had commanded Moses. And when the entire work was completed it was consecrated by 'a cloud, which covered the tent of the congregation, and the glory of the Lord filled the Tabernacle.'

"The cloud, also, was upon it by day and fire by night, in the sight of all the house of Israel, throughout all their journeyings. In Leviticus we have the most precise instructions given for him that made a vow unto the Lord, the estimation of the person, the value and the redemption of a beast, given by vow, of a house, of a field, and of the sanctification of these offerings unto the Lord; and the estimation, or valuation, of these things dedicated to Jehovah, was to be after the 'shekel of the sanctuary.'

"Is their anything grander in the volume of the Sacred Law than the scene described when the Temple‡ was dedicated to God's service? Is there any act more beautiful, in the old Testament, than the conduct of Solomon on this occasion? He kneeled down, we are told, upon his knees before all the congregation of Israel, spread forth his hands towards heaven, and uttered that sublime prayer, the concluding words of which were: 'Now, therefore, arise, O Lord God, into thy resting-place, Thou, and the ark of Thy strength; let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.¶ Then the temple was consecrated, and fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the whole house. The people bowed themselves with their faces to the ground, and praised the Lord, saying, 'For he is good, for his mercy endureth for ever.' Then followed the feast of tabernacles, the dedication of the altar, and the dismissal of the people.

"After the Babylonish captivity, when the temple had been re-built by the remnant of the tribes of Judah and Benjamin, under Zerubbabel,

* Jeremiah xxvii. † Exodus xxxvi. ‡ 2 Chronicles vi. § 2 Chron. vi., 41, 42

they kept the dedication of this second house with joy, and offered sacrifices, one hundred bullocks, two hundred rams, and four hundred sheep. And the King of Assyria 'strengthened their hands in the work of the house of God, the God of Israel.' And in the days of Nehemiah, the governor, and Ezra, the priest, the scribe, the walls and the gates of Jerusalem were dedicated, and the Levites kept this 'dedication with gladness, both with thanksgiving and with singing, with cymbals, psalteries, and with harps.'*

"Temples are the oldest and most common forms of building. They are found in every land and amongst every people. We find Antiochus Epiphanes, in his wars against the Jews, between B.C. 175 and 163, introducing idolatrous rites into this temple of Zerubbabel. He desecrated it by dedicating it to Jupiter Olympus,† and offering sacrifice of unclean animals. Judas Maccabeus expelled these impious Syrians, and the temple was partially restored and supplied with sacred vessels. This building, after being beautified by the Herods, became the scene of the final struggle of the Jews against the power of the Romans, A.L. 4070. In that encounter, so fatal to the Jews, perished temple, city, and nation. Later, A.L. 4136, on its ruins, the Emperor Hadrian erected another structure, which he dedicated to Jupiter Capitolinus. Under the Jewish dispensation no uncircumcised person or stranger was permitted to enter the Temple, and following similar lines, the Emperor forbade any Jew to enter the precincts of the new building although rigorously taxed in its support.

"There being now no temple for the worship of Jehovah on Mount Moriah, and the true worshippers being dispersed over the face of the earth—we may say that wherever there is a Masonic Lodge, there is a truly symbolical representation of this temple, and the W.M. sits, as the representative of King Solomon, to preside over the rites and ceremonies until time and circumstances shall restore the genuine ones, when the times of the Gentiles shall be fulfilled and the brightness of the second advent shall dawn upon the world.

"The number seven being the number of perfection, the officers personify the Sanhedrim or great council of seventy—a council which decided both ecclesiastical as well as civil causes, and whose president was, usually, the High Priest for the time being. The W.M. may then

* Nehemiah xii. † Josephus *Antiquities of the Jews*, xii., v 2; also, xii., vii. 6.

be said to represent the High Priest, whilst the other officers of the Lodge may stand for the chief priests, elders, and scribes who were selected for their great learning and experience. In the annual selection of officers to rule and govern this Sanhedrim, you must follow on the lines of the Jewish system, and in your choice you are bound, according to the antient laws of our constitution, to seek out the wise and learned amongst your brethren, that they may be enabled, by their piety and virtues, not only to advance the welfare of their own particular Lodge, but also to promote whatever may tend to the good of the Fraternity in general.

"I trust and believe I shall leave this new Lodge in safe and judicious hands. Your W.M. assures me that you intend to be particular in the selection of members. Avoid an influx from places where Lodges already exist, for there are unscrupulous brethren who get into small and outside Lodges, solely with a view to occupying chairs, which they have found it hopeless, through their want of ability, to aspire to in their mother lodges.

"This is not the first Masonic Lodge that has existed in Baildon. One was founded in 1827, and was called the *Airedale* Lodge. It met at the Angel Inn, Baildon, and its first W.M. was Bro. Wainman Holmes. It was numbered 814, afterwards 543, and since 387. Through the influence of numerous Shipley and Bradford brethren, the Lodge was removed from Baildon, and now meets at Shipley. Attempts were made by Bro. Jeremiah Ambler and others to form a new Lodge; but, owing to adverse circumstances, they met with no success until June in this year (1875), when a warrant was issued from Grand Lodge for the formation of *Baildon* No. 1545.

"Thus, then, your Lodge is established. Its affairs, brethren, furniture and working tools, all having a symbolical significance, even as have our rites and ceremonies. How much the term symbol expresses! Half the meaning of every man's life is wrapt up in symbols, and that same existence is largely by their means kept sweet and fragrant. No one doubts the value of symbols—not in religious matters only, but in secular affairs also. Society could not exist without them; its spirit demands a symbolical expression at every step. Brother meets not brother, soul speaks not to soul, apart from symbolism of some kind. I raise my hand, you at once know I wish to arrest your

attention. I give you the Masonic token, it conveys to your mind a meaning which would require endless words to express. It is the witness of Masonic friendship in the silence of unspoken language.

"Similarly the title deeds of an estate symbolize lawful ownership; the plain gold circle symbolizes the marriage tie; and so we might pursue the subject: his country's flag to the soldier or the sailor; the kingly crown to the monarch; the diploma to the student; and to the Mason, the furniture of his Lodge, its working tools, its decorations. every detail is a sign—a symbol of something higher, nobler, better—a part of his heritage of the possession of which he is jealous, and of which he refuses to be deprived.

"Symbolism then runs through life. You cannot get rid of it. In the days of John the Baptist, it was corrupted by ceremonialism; but a ruthless hand broke through the traditions of the elders, and made it new and living.

"Our Masonic rites and ceremonies teem with symbols, symbols of the most exalted kind. Take the working tools of the three degrees—with their operative explanations and speculative significations; by applying them personally to your own morals you give them living, vital meanings. You can have nothing better than the lessons their symbolisms convey, nothing purer, nothing simpler. Purity, self-sacrifice, brotherly love, truth, charity, obedience, fidelity, loyalty—what more is needed in our lives, in Lodge or out of it, than these virtues so beautifully symbolized in our ceremonies?

"Again, brethren, we are called *Free*. Freedom is the boasted heritage of every Briton. But why *Freemasons*? Students are not of one mind upon this point. It is applied to us in several Papal bulls, which edicts exempted our early mediæval brethren from the laws affecting common labourers and exonerated the operative Mason from many burdens imposed upon the working man both in our own country and elsewhere. When Acts of Parliament* were passed in order to regulate or suppress so-called secret societies, Freemasonry was recognized and the meetings of its members sanctioned. We now are banded together and we call ourselves the United Grand Lodge of Antient Free and Accepted Masons.

* 39 George III. c. 79, secs. 5-7; also George IV. c. 19, sec. 26.

"Having then special privileges, what in our operative and speculative labours are we to undertake? What, for instance, is to be or should be the leverage of your conduct in Baildon for the relief of pain and grief outside the portals of your Lodge? That leverage, brethren, should be self-restraint, energy in good works, sympathy, kindness, culture in your lives amongst your fellow-men. You should help your brethren in distress, encourage and develop the advancement of our great Masonic charities, and the maintenance of the faithful and unchangeable principles of our useful and benevolent Order. You will then, according to your measure, make the foul streams of the land run silver once more, you will bring back a smile to the careworn, comfort to the heavy-laden, and hope to the outcast. Be helpful, and above all be merciful, both outside your Lodge and in it, and live that men may see your good works and glorify the Great Architect of the Universe, whose dwelling is on high, in the Grand Lodge above."

Of course the W. Deputy occasionally gave the same lecture at more than one Lodge, and I find that the three following papers, first delivered in 1876, were so treated:—

"MASONIC CULTURE."

[Given at *Goderich* No. 1211, Leeds, in September 1875; at *Friendship* 750, Cleckheaton; and at *Legiolium* 1642, Castleford, in subsequent years.]

"Brethren,

"Whoever occupies the position of Dep. Prov. Grand Master of West Yorkshire, and would wish to acquire an accurate knowledge of the character and the genius of the brethren who have enrolled themselves as members of the sixty-one Lodges of this Province, should carefully study the character and the history of the Past Masters of the Lodges.

"Our Masonic historians of bygone days had little to record. The brethren met in Masonic garb for peaceful enjoyment and social relaxation, rarely seeking anything beyond.

"The documents, from which such information was collected, did little more than record the actions of members of Lodges and the entertainments at which they presided after the monthly business was concluded. It was in these spheres of outer life the Mason's idiosyncrasies really appeared, and at which a knowledge of his character might be

acquired. In nothing then, has Masonic advancement been so clearly marked, than in the increased culture and refinement shown by modern Freemasons within the portals of their Lodges. The increasing tendency to encourage the enrollment of learned and educated brethren, having no private or selfish ends to serve, helps to bring back Masonry to its high speculative era, and to that ascendancy over the intellect of mankind which it possessed in mediæval times, whilst the mere multiplication of Lodges and the increase of members without selection has doubtless, to some extent, caused deterioration. To counteract this evil tendency, I have set myself to work, as often as I can possibly find opportunity, to visit various Lodges, to study their rites and ceremonies, to see that what was established to be a temple of religious truth and scientific knowledge is not alienated from its purpose—to acquire an accurate estimate of the character of the Master and Past Masters, to point out any little irregularities, if such exist, and to infuse into the smaller Lodges on the geographical outskirts of the Province new blood and new life, so that they may again put forth their hidden and hitherto unsuspected powers.

“What I mean by increased culture and refinement is not a certain amount of scholastic learning and acquaintance with social manners. By educated men I mean brethren who possess that natural constitution or complexion that would fit them for such high office as the Mastership of a Lodge. This requires some degree of erudition and a general comprehension and acquaintance with the seven liberal arts and sciences. My desire is that by the combination of their Masonic knowledge and secular skill, Lodges may become colleges where moral and natural philosophy are inculcated, and that too, on far deeper ground than the scholastic and material bases on which secular or university instruction is founded, and that thus the properly-qualified student may be enabled to see not only *how* the mysterious exists, but *why* it is so.

*Felix qui potuit rerum cognoscere causas.**

Masonry insists, and rightly insists, that those who are called upon to rule and govern a Lodge, should be brethren of culture; and the three charges of the three degrees are very remarkable in their agreement of what constitutes Masonic culture.

“Other secret systems have no inherent vitality or consistency, because they have always led to the surrender of distinct Masonic and

* Virgil, *Georgics*, Liber II., v. 490.

Christian doctrine—to rationalism, to mere Deism, and finally to pantheism and atheism.

"What is the world's view of culture? There is the social view, as it may be called. The outside world requires refinement, ease, self-control, gentleness, kindness. Freemasons can hardly say it requires truth, or a high sense of duty, or self-sacrifice. Still these qualities are applauded, when found under certain circumstances in union with those other requirements with which it cannot dispense.

"What is the scientific view of culture? Go to the 'British Association for the Advancement of Science' for an answer—to a Huxley or a Tyndal. The cultured man is defined as one whose body is the ready servant of his will, whose intellect is a clear, cold, logical engine, with all its parts like a locomotive of equal strength and in smooth running order—one who is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience;—one who has learned to love all beauty whether of nature or art, to hate all vileness, and to simply respect others as himself.

"What is the literary view of culture? Matthew Arnold, its most distinguished advocate, says, 'an inward and spiritual activity, having for its characters increased sweetness, increased light, increased life, increased sympathy.'

"And what, therefore, is the Masonic and Christian view of culture?

"The Book of Constitutions sets forth that 'all preferment among Masons is founded upon real work and personal merit only, that so the "Lords" may be well served, the brethren not put to shame, nor the Craft despised.' Therefore Masters of Lodges are not chosen by seniority but by merit. 'These rulers or governors, after having served their term of office, become Past Masters and constitute a Court or Council of Appeal in final cases, and their decisions in their respective Lodges must be respected by all the brethren, according to the old charges and regulations, with all humility, reverence, love, and charity.'

"In the charge in the First Degree, culture is set forth as the acquirement of knowledge of your duty 'to God, to your neighbour, and to yourself, thereby enabling you to exert the talents with which God has blessed you, as well to His glory as to the welfare of your fellow-creatures.'

"In the Second Degree the charge is scientific as regards culture, but you are exhorted 'to encourage the seven Liberal Arts and Sciences, to practise industry, and to reward merit; to supply the wants and relieve the necessities of brethren and fellows to the utmost of your power and ability, and to view the interests of your brethren as inseparable from your own.'

"In the Third Degree, you are taught to 'pray fervently that the Almighty, through His benign Wisdom and Goodness, may be pleased to bestow peace and tranquility to your Lodge for the year to come;—that knowledge is the 'one thing needful' in order that the lost word and key may be sought in Masonry, which will unlock and reveal those mysteries, which were a stumbling-block to the Jews, and foolishness to the Greeks.

"And what is, then, the Freemasons' view of culture as set forth from these illustrations? We find it in many places of the Volume of the Sacred Law, and in various forms. The Beatitudes spoken on the Mount, present us with a picture of culture which it would be difficult to equal. The fruits of the Spirit run in parallel lines with the precepts of the Divine Master, and the stirring exhortation of St. Peter in no wise differs from that teaching, 'giving all diligence, add to your faith virtue (*i.e.*, *manliness*), and to virtue knowledge, and to knowledge temperance, and to temperance patience; and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.*

"Almost the last recorded words of Royal Solomon, King of Israel, are 'Let us hear the conclusion of the whole matter; fear God and keep His commandments, for this is the whole duty of man.'†

"What, then, are the Masters and Past Masters of the different West Yorkshire Lodges doing for the advancement of culture and refinement amongst the brethren within the portals of their Lodges? Would that all Lodges had brethren distinguished for refinement and merit.

"Alas! there are some who have done nothing to advance these qualities. And what is the state of culture in these Lodges? Cold selfishness is their deepest motive of action. Their self-satisfaction strikes upon our hearts, like winds which come from northern fields of ice and snow. The character of Rousseau is their character—life without action, do-nothingness—setting up for a virtue the triangles of

* 2 Peter i. 5, 6, 7.

† Ecclesiastes xii. 13.

Euclid, applied to Masonic billiard tables. The whole Masonic life of individual brethren revolving round self.

"I say, boldly, every brother who has the welfare and honour of the Order at heart is bound, if he has any spark of manliness in him, to raise his voice to assist those who will stand forth as the champions of right and justice.

"These defects in Freemasonry affect not its vital parts, but only its extremities; its heart is as sound, its constitution as vigorous as its most ardent friend can desire.

"When therefore I point out to you, as Deputy Prov. G. Master, the dust and cobwebs, it is simply to have them cleared off, that the glorious fabric underneath may be seen in all its perfection of culture and refinement.

"You have noble characters in Masonry to imitate—Wolsey, Cecil, Newton, Inigo Jones, Brockwell, Fawcett, Preston, Oliver, Arnold, Mozart, Palmerston, Nelson, and a host of others. Seek to attain to this high ideal of Masonic culture, and endeavour to realise it in your own Masonic lives, in order that they may become perfected throughout eternity.

* * * * *

"I have been requested by your W. Master* to visit you to-night, in order that I may present collars and jewels to four of your Past Masters† who have distinguished themselves in this Province for Masonic work, Masonic intelligence, and Masonic culture.

"Let them represent to you the four virtues—Temperance, Fortitude, Prudence, and Justice.

"Tradition informs us these virtues were largely practised by a great majority of our ancient brethren; and should these virtues be banished from all other societies, may they always be found in the Mason's breast.

"The blue collar is an emblem of piety and sincerity, and it denotes justice. The jewel is the square, the emblem of rectitude; and with the forty-seventh proposition of the First Book of Euclid is the geometrical symbol which has a correlative power with the number of Pythagoras by which his doctrines were particularly conveyed to qualities

* Bro. Thomas Crossley. † Bros. C. F. Crowe, Thomas Harrison, A. Powolny, and — Daglish.

and powers of numbers. Hence may be revealed the concealed truths of science—truths of the greatest importance not only to this Lodge, but to the fraternity at large.”

THE PRINCIPLES OF FREEMASONRY.

[Given at *Olicana* 1522, Ilkley; *Fidelity* 289, Leeds; *Harmony* 600, Bradford; and *Three Graces* 408, Haworth; between the years 1875 and 1878.]

“Brethren,

“I feel the compliment of the invitation you have given me to be present here to-day. By the suffrages of the Province, I am permitted, in the capacity of your D.P.G.M., to occupy that post so nobly and worthily filled, for eleven years, by Bro. Bentley Shaw. I cannot equal him, but I hope I may be permitted to bear a part with you in the great work for which, as Freemasons, we are all associated, viz.—the encouragement of each other, by converse and by example, in our Masonic course, each helping the other ‘to run with patience the race that is set before us.’

“Brethren, I have so often, in the different Lodges, expressed in various ways my regrets at those circumstances which have deprived this Province of West Yorkshire of the Marquess of Ripon and Bro. Bentley Shaw, and so frequently lamented my own insufficiency, that I will not waste any time to-night on these subjects, but will at once proceed to offer a few remarks which have suggested themselves to me, and ask your reflections upon them.

“I believe there are tens of thousands of persons, both in England, continental, and colonial countries, whose only notion concerning Freemasonry is a dim half-formed idea that it is something very different in its views and objects from everything else: ‘Law for the Lawyer, Medicine for the Physician, Religion for the Minister, and Masonry for the Freemason,’ is their idea. It is the special profession of the Lawyer, the Doctor, and the Minister to understand Law, Physic, and Divinity. These qualified personages, in their respective professions, will do what is right, and give what directions are required; they are paid for looking into these things, and if these professors do not understand their professions, why, says the outside public, it is not our fault, and we cannot help it, and we have nothing to do with it.

To such superficial people, if they pay any attention at all, for instance, to Divine worship in church, or chapel, or synagogue, to them it is merely a ceremony directed by a competent functionary, at which they think it right to present a decent, respectable, social appearance—or, to use the Pauline expression, “to make a fair show in the flesh”; and to attend and see the ceremony performed.

“Now, what is your idea of Freemasonry? Do you place it in the same category as the superficial observer places Law, Physic, and Divinity? Is Freemasonry only for the Mason once a month, when he puts on his quiet apron and collar, and appears within the portals of his Lodge, the embodiment of all the virtues and all the charities? Has Freemasonry no other outer connection with common life than this—that some secret cabalistic virtue is supposed to reside in it; some magical effect whereby the mortality of its members is improved from time to time?

“Three explanations have been given of Freemasonry.

“There are those, for instance, who see in Freemasonry a secret Order, deriving its teachings from Egyptian mysteries, preserved through the lapse of ages, until resuscitated by the Knightly orders, and more fully developed in what are technically termed the Higher Grades.

“There are those again who look upon Freemasonry as a secret Order, preserving an occult science, but formed into an exclusive system which was to pass through the world unconnected with the religion and the politics of all times, but inculcating moral duty, and extending brotherly love.

“There are others who, on the great cause of principle and effect, would discern, in our speculative brotherhood to-day, the lineal and lawful descendant of those guilds and solidarities which, flourishing in the early ages, are linked through the Roman Colleges with Syrian and Jewish Masons. Those who adopt this view claim, as a matter of course—on the grounds both of direct and inferential evidence—those operative Freemasons who directed science, who adorned this and other lands with so many glorious temples of the Most High, as the precursors of that adopted brotherhood to which we to-day belong.

“Now, whichever of these explanations or theories be true, whichever statement you choose to believe is correct, certain it is that the

existence of Freemasonry in its present speculative form is a very striking fact in the history of mankind.

"Freemasonry is built upon the immovable basis of the best affections of the human heart, and therefore the precepts of Freemasonry have a lasting claim on our support and allegiance. It would seek to still the angry strife of human passion and the bitterness of earthly trial and care, with its ever timely offering of assistance and sympathy.

"But this ought not to be all: Freemasonry should unceasingly practise, as well as inculcate, social duty, and moral responsibility. Now, are these principles of Freemasonry to have no outer connection with common every-day life? and are they to have effect only upon the Freemason inside a Freemason's Lodge? In this spirit Freemasonry is only for the Mason, and is a mere speculation society to those who put off Freemasonry when the apron and collar are laid aside. It is as if, in worldly engagements, the human conscience were taken out of the body, locked carefully away and only taken out on the seventh day.

"No, brethren, in this Province manliness is a Masonic virtue, and I, for one, think that Freemasonry should be extended to a Brother Mason, under just circumstances, in the ordinary affairs of every-day life.

"Freemasonry links together all Masons, nay, all men, in the fraternal chain of union, concord, and peace; it would found a nucleus of intimate brotherhood amongst all the nations of the world; it would seek to still the angry strife of human passion and heartburning jealousy, and cement the Masonic principles of enduring friendship.

"I give you my own line of thought, my own idea of Freemasonry; that there should not be amongst Freemasons towards each other any disposition to forget, in the general affairs of life, a brother in distress, and that they should not regard Freemasonry as wealthy ladies do their jewels—as things to be kept shut up in secret, and brought out only on state occasions.

"All our Masonic obligations ought to be, in a certain sense, binding. Freemasonry is not a thing confined to particular times and places and Lodge meetings, but it ought to be a power influencing and pervading the whole of life. It is described as 'a new creature.' This cannot mean that the worldly Mason is merely to observe certain monthly meetings, rites, and ceremonies within the Lodge, and be careless about his obligations towards the world. He is a partaker of a new

Masonic life: the tone of his life should be raised, its toils and its rest, its week-days, its business, and its recreations, its days of joy, and its nights of suffering should all be regarded as one continuous living sacrifice to Jehovah.

"A certain moral sacredness ought to be attached, by the Freemason, to the humblest and most unfortunate of his brethren, even if engaged in the commonest pursuits of life.

"Take a liberal view of Freemasonry. Is it not all-important that Masonic lives should be pure,—that homes should be exemplary,—that towns should be orderly,—that nations should be free? Is it not important that justice should be done between Mason and Mason?

"I ask you to regard Freemasonry, then, as a part of your duty in every-day life. It is an important part of that life service which, as Freemasons, you ought to render to the G.A.O.T.U. The pure and unselfish see Him in all things. Trade and merchandise, success and failure, are ordinances of the Most High, as truly as winter and summer, or as day and night are the economy of Nature.

"Genuine Freemasonry—that Freemasonry which has its seat in the best affections of the human heart, as distinguished from that external pietism which has its place only in a Law Court, a dissecting room, or a place of worship—genuine Freemasonry, I say, in its design and hope is universal; alike expansive and tolerant; rejecting all partisan theories and condemning sectarian animosities.

"Remember, brethren, Masonry is not a religion, but it is the handmaid of religion, and with rare fidelity it has preserved some things of the highest importance to religion; one is, the right of each individual to his own religious belief. Holding itself aloof from the separate creeds, it has held fast to the principle broader than any of them, that man is sovereign over his own mind, and must deal in charity with the opinions and judgment of his fellows.

"As we glance back over the history of this Institution, so old, and yet so strong, so widely spread and yet so mysterious, we cannot but feel that it has been of immense benefit to the human race, and we will venture to hope that, before the close of this earthly dispensation, it is designed to teach us still further important lessons. If religion, as we understand it, ever opposed to the spirit of Atheism or infidelity, wants a firm and staunch supporter of belief in the Great Jehovah, and in

moral truth, religion will find such advocacy in the Masonic system.

"The Church cannot but be strengthened by an Institution which, by practising charity and toleration, has preserved its integrity since the Pyramids were erected on the sands of Egypt.

"An Institution so venerable has, we may be sure, some mission to fulfil, some reason for existence which will be told in that day when the secret shall be manifest—when God shall justify His ways to man.

"Brethren, the thought which I have endeavoured to work out for your consideration, naturally suggests the corollary thought or consequence drawn from the premises advanced.

"Freemasonry, if the system I have sketched be worked out in practice, is eminently fitted to inculcate three things—Goodness, Knowledge, and Discipline, *i.e.*, obedience; goodness, duty to Jehovah, to our neighbour, and to ourselves, are the lessons taught us in the First Degree.

"Knowledge, in the Second Degree—the acquirement of the seven liberal arts and sciences.

"Discipline, in the Third Degree—to pass through the valley of the shadow of death, in order that we may rise from the tomb of transgression, to shine as the stars for ever and ever.

"But who gave us these triads 2875 years ago, for our guidance through life? The Father of Royal Solomon, King of Israel—for in the Psalms he says: 'Teach me goodness, and knowledge, and discipline.' And here let me dwell for a passing moment on the importance of a strict attention to Masonic discipline, for obedience constitutes the chief source of order amongst the Brotherhood, and ensures permanency to the Lodge. In the absence of obedience no Lodge can be expected to prosper.

"And now, to bring this home to ourselves. What are the Lodges doing in the Province of West Yorkshire to promote the advancement of these great lessons of the Three Degrees? What are we doing to bind up the brokenhearted, to educate the orphan, to relieve distress, to aid the struggling Mason in his industry, and to cause the widow's heart to sing for joy? What is our standard of goodness?

"Our Masonic life should be in harmony with Masonic teaching: our charities, our trading, our reading, our amusements, our daily remembrance of Jehovah; and whatever, outside the door of the Lodge,

disturbs this harmony of duties, must be to our detriment as brethren, and must therefore be avoided.

"I am very anxious that all the Lodges should be led to think alike, to feel alike, and to act alike; not indeed on every conceivable subject, for that is neither possible, perhaps, nor desirable, but in regard to the subjects which I have brought before you this evening as your D.P.G.M., and that we may be more anxious to carry goodness, knowledge, and discipline into all the circumstances and duties of life—into our profession, our business, our recreations, our amusements—into our daily concerns—into our social gatherings, and into our charities—'Not slothful in business; fervent in spirit; serving the Lord.'"

MORAL PHILOSOPHY AND THE THREE TYPES OF TEMPLES.

[Given at *Alfred*, 306, Leeds, and *Wharfedale*, 1108, Otley, in 1875 and 1876.]

"Brethren,

"They who take an interest in Masonic enterprises cannot but be peculiarly gratified in seeing an extension of the outward forms of Masonry, and I gladly avail myself of the permission accorded me, not only of paying my respects to the brethren of the Lodge on my appointment as D.P.G.M., but of shewing my interest in the work you have undertaken, and of conveying my congratulations on the completion of your beautiful Hall.

"I trust there is no feeling of rivalry amongst you, but only one of Masonic emulation,—a desire to promote Freemasonry for the sake of Freemasonry, Masonic principles, and Masonic wisdom for wisdom's sake.

"The leading characteristics of Masonic emulation should be breadth of view, thoroughness, and the methodical rendering of Masonic rites and ceremonies.

"What good is a Mason to have in after life from attending a Mason's Lodge? Every good, if he studies the broad results of Freemasonry, and the great precepts familiar to us all, upon which it is founded.

"Great as were its benefits and advantages in the past, yet at no time of our more modern history are the teachings of Freemasonry more necessary than now.

"Our civilization is such that all classes run the risk of stifling interest in all societies for the advancement of the moral welfare of mankind, by limiting their capacities to mere intellectual details. This leads to indifferentism. All classes, outside a lodge, have the disposition to get narrow in their sympathies, and to have their capacities destroyed for general usefulness, by overwhelming themselves with the petty details of life, and by forgetting to look at the broad principles,—the great and noble actions which appear upon the pages of all written history. This applies to all professions, to all classes, and it is a danger which Freemasonry is especially called upon to avoid. The brethren must take care they do not pay moral penalties for reaping material advantages. From this point of view it is most important that those of you who are engaged in pursuits that have a tendency to intellectual application to details—literary, scientific, or otherwise—should, by attaching yourselves to the principles of Freemasonry, as practised inside your Lodges, get lifted out of your daily work, and, by the study of moral philosophy, enlarge your sympathies towards all mankind, and thus take a wider view of your duties and responsibilities.

"There is too great an inclination in the Lodges towards luxurious leisure, and too strong a desire to put upon officers only the brunt and responsibility of Masonic work.

"I want the brethren of West Yorkshire to keep pace in sympathy with the Freemasonry of continental America, and our Colonial Empire, in the diffusion of Masonic principles; and those Masons in particular who have shewn in this Hall such taste and thoughtfulness, to rival other lodges, nations, and provinces, by one and all working out the lessons they have learned with enthusiasm and vigour.

"I think we are still able to rival the traditions of the Freemasons of ancient times, and by the inauguration of this new Hall—we hope to infuse new life into the intellectual movements of the brethren assembling within its walls, and to spread invigorating influences amongst those connected with the other Lodges of this vast Province.

"I wish very much that you should consider a few observations which I will further lay before you; for every Masonic institution of this

kind opens a number of suggestive topics from which selection can be made. One can only however touch upon these matters hastily, as time forbids an exhaustive discussion.

"However, let me say in commending for your encouragement a Masonic Hall of this kind, I do not do so as if the study of Moral Philosophy and the cultivation of the intellectual details of any pursuit, with the consequent sharpening of your intellectual faculties were of themselves the whole of what a Freemason requires in the course of his pilgrimage through the three degrees. A Freemason has three forms of life,—his bodily life, his intellectual life, and his hereafter life in the Grand Lodge above.

"It is in relation to his God and to his knowledge of that God, and upon all in his Masonic career that concerns that knowledge, that his masonic destiny and happiness depend.

"The examination of these relationships is not a dry antiquarian pursuit, but one suggestive of many Masonic lessons, coming home to our hearts in our business and other relationships. These relationships should be the embodiments of righteousness and true morality, fitted to educate the Freemason in the love of the precepts upon which the institution is founded,—justice, humanity and peace.

"But when these relationships come in contact with magisterial law and moral precept, we must remember the difference between the one and the other.

"Law cannot deal with all that comes within the domain of ethics ; the kingdom of conscience is much wider, and cannot be limited by the rules of public morality by statute enacted.

"There are virtues which cannot be directly promoted, and vices which cannot be restrained by law. Moral philosophy forbids all wrong, but the philosophy of the statute book of a nation may omit to ordain punishment for certain acts of moral injustice without being fairly chargeable with lending them sanction or even regarding them as of slight account. In a state pervaded by Masonic teaching, public opinion, the common ethical sense, may render a penal statute needless. This great good then a Freemason gains by attending his Lodge ; he learns how to disseminate his principles, how to practise virtues and avoid vices which penal laws do not recognise and joins in that Masonic bond of universal brotherhood, the carrying out the precepts of which will fit him for life

hereafter when the kingdom of Jehovah shall have fully come.

"I ask you then to consider the intelligent life that you ought all to endeavour to live, and what belongs to an institution of which you are all members.

"Let your Lodge be great in Charity, perfect in harmony and puritilious in discipline.

"Brethren, I must leave the subjects upon which I have touched to other opportunities, and address myself to some comments upon this dwelling place of Masonic principles, this Temple dedicated to-day for ever to the teachings of Moral Philosophy which "is charity out of a pure heart, and of a good conscience and of faith unfeigned."

"Man is by nature a building, contriving being, prone to supply his wants from the meanest source. In a state of simple nature, man is in want of everything, it being a part of the compact by which he holds his divine gift of reason:—Man, of all created beings, never stands intellectually alone or still; man alone, of all created beings, improves as he proceeds. Naked came he into the world and naked, as to his own exertions, must he depart from it. He has to feed, to clothe, and to lodge himself: this necessity for a habitation he extends to his religious and moral views, and although earth be Jehovah's footstool, and heaven his throne, man, finite in his understanding, has from the earliest ages sought a habitation wherein to worship. Architecture owed its birth to this necessity: thus the hut grew into a mansion, the cabin became converted into a palace, and the cave grew into a temple. Of all the arts—poetry, painting, music, sculpture, and that which includes and demands the assistance of all, viz., temple architecture, the origin is one and the same. The first poetry took the form of hymns, the first pictures and statues, either properly or by courtesy so called, were objects of worship, and the first houses were temples. It was the spirit of devotion to a higher Being acting upon the instructive tendency to imitation, that first called them equally alike into activity. It is the art of temple architecture, and temple decoration, and temple worship, by which we can best distinguish civilised man from his rude and barbarous ancestry; it forms a scale of comparative cultivation and of the progress of intellect between nation and nation. Temple architecture is the most faithful record of the great and noble deeds of nations, long since sunk

into obscurity, and its marks bear testimony to the truth of history. By the gigantic pyramids, by the lofty obelisks and the stupendous temples of Egypt, we have genuine evidences and ocular demonstration of the veracity of the historic page and the power of the mighty people that once inhabited the extensive shores of the prolific Nile.

"The word 'Temple' (*templum*) means a building erected in honour of some deity whereat the people met for religious worship.

"Herodotus* and Strabo† declare the Egyptians to have been the first people who raised temples to the gods.

"Those, therefore, who see in Freemasonry a secret order, deriving its teachings from the mysteries of the Egyptians in their temples preserved through the lapse of ages, think with Clemens Alexandrinus and Eusebius that the structures were originally sepulchres for the dead, and that the Masonic ceremonial arose from the mysteries practised thereat.

"These temples of the dead were decorated with pictures descriptive of the life of the deceased on earth and of the funeral ceremonies. Sentences from the sacred litanies of the dead were written on the mummy cases, or on the cloth in which the bodies were wrapped, and on the walls of the temple tombs. These sentences were taken from the book of Thoth,‡ the 'Lord of divine words.' These writings claim for themselves the title of 'The Book or the Litany of the dead.' There were 42 assessors of the dead, who were supposed to testify for or against the deceased. This was their moral philosophy—as each spirit was a stern watcher against a certain sin, addressing each departed spirit in turn, the deceased had to plead—'I have made no one weep,'—'I have not brought evil report on any one,'—'I have not neglected God in my heart,'—'I have not been indolent,'—'I have not robbed,'—'I have not told lies,'—'I have not applauded my own words.'§ From the careful study of the obscure symbolism under which these doctrines are veiled, the Egyptians believed in one God, self-existent and omnipresent.

* Herodotus. *cir.* B.C. 484—408. *Ancient Empires of the East.*

† Strabo. *cir.* B.C. 54—A.D. 24. Γεωγραφικά.

‡ The corresponding Egyptian deity to the Hermēs of the Greeks and the Mercurius of the Romans. He is depicted as a human body with the head of an ibis, and is said to have invented the sciences of music and astronomy. He was the god of speech and letters. The meaning of the word is very much the same as the Greek λόγος.

§ For this Litany of the dead, *vide* Herodotus.

"The second class of temples was given to building and contriving Man by revelation—the tabernacle in the wilderness, and the law of Moses ; followed by the temple of Solomon and its successors—and the churches and places of worship of the present time.

"The temple was the appointed dwelling place of Jehovah, the house of sacrifice, and the house of prayer ; it was the grandest object in historic Jerusalem, and the brightest ornament of the city typically considered. To abide in its courts, to dwell under its shadows, was deemed by the devout and pious Jew the highest privilege, the greatest boon, spiritually considered, which he could enjoy in life — 'One thing have I desired of the Lord that I will seek after ; that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple.'*

"If the Egyptians had their Litany of the Dead, so had the Israelites the Litany of Life Eternal : and so has the Freemason his Volume of the Sacred Law, perfect and complete, to rule and govern his actions. In this temple he uses this book to illuminate his mind : he learns moral philosophy in many places of the sacred volume, and in various forms.

"The decalogue and the beatitudes present us with pictures of morality and of culture, it would be difficult to equal. The fruits of the Spirit run in parallel lines in the beatitudes, with the precepts of the Divine Master.

"Here then we have the fruits of the Spirit ; and in the exhortation of St. Peter, are the precepts of revelation, applicable to the Freemason for his guidance in his bodily as well as his intellectual life—and in his preparation for a life hereafter.

"The third class of temples or halls which building and contriving man has found necessary to construct is of that kind and pattern which we inaugurated to-day—Temples or buildings for the practice of Freemasonry ; an Institution in which Christianity is embedded, and morals and religion incorporated with high scientific attainments. A Mason's lodge then is not typical like the Temple of Solomon, but symbolical of it, and of the Tabernacle of Moses. The Lodge stands 'on holy ground,' having been consecrated by three offerings symbolical of the spot where Solomon's Temple was erected.

"And your new hall, in its length and breadth, and depth and height is a symbolical representation of the Universe, the temple of the

* Psalm xxvii., 4.

living God, whom we serve : "Wisdom," "Strength" and "Beauty" are about His throne as the pillars of His work ; for His wisdom is infinite, His strength is omnipotent, and His beauty shines forth throughout all creation in symmetry and order. He hath stretched forth the heavens as a canopy, and the earth He planted as His footstool : the canopy of His temple is crowned with stars as with a diadem ; and the sun and moon are messengers of His will, and all His law is concord.

In this your new habitation, may there be "concord," "harmony," and "brotherly love" amongst you until time shall be no more !

THE DIDACTICA.*

[This paper was read by W. Bro. Tew to the brethren of *Britannia* Lodge, No. 139, Sheffield, when the Rev. Arthur Wolfe Hamilton, M.A., Mus. Bac., P.P.G.C., was W.M., Sept., 1876. It was given also at *Saint Oswald's*, 910, Pontefract, in 1877 ; *Saint Germain's*, 566, Selby, in 1878, and at a much later period (20th April, 1889), at the Consecration of the new rooms of the *Baumont* Lodge, 2035, Kirkburton, near Huddersfield].

"Brethren,

"In many lodges to which I have had the honour of being invited, I have observed, and with gratification, that the test questions are passed round before closing in the first degree.

"You will remember that one of these is, 'What are the three grand principles on which Freemasonry is founded?' The answer to which is given in these words, 'Brotherly love, relief, and truth.'

"May I trespass on your patience and indulgence whilst I offer a few remarks on this suggestive reply?

"It is, as you are aware, the second question of the third section of the First Degree. This section may, with strict propriety, be called '*Didactica*,' or perceptive. The term perception, however, is sometimes and logically, employed in common speech in reference to truths, the evidence of which is certain.

"Various theories of perception have arisen amongst Masonic philosophers—these have been designated by the terms 'idealism' and 'realism.'

* *ἐδαικτικά* = instructive matter. : *ἐδαικτικός*, ἡ, ον, from verb *διδάσκω*, I teach or instruct

"According to Bishop Berkeley* 'Idealism' is the thinking principle in the phenomena of our minds, ourselves, our fellow men, and Jehovah. 'Realism' is that philosophical system which conceives external things to exist, independently of our conceptions of them.

"At once you will perceive that 'Realism' is the opposite of 'Idealism,' and therefore must be eliminated from the thinking principle connected with the answer to the second question of the third section of the First Degree.

"It is with reference to ourselves, as Free-Masons, and in our Masonic relations to Jehovah, and our fellow men, that I think the idealism embodied in the 'Didactica' of Brotherly love, relief, and truth, is worthy of our philosophical perceptive consideration.

"I venture on this assertion because the 'Didactica,' when fully made out, assumes that morality is the great subject with which Freemasonry is conversant—morality veiled, yet illustrated. Hence, it must follow that the virtuous Mason, after he has satisfied his own thinking mind with the moral perceptions, revealed in the visions of the Volume of the Sacred Law, will be the more ready to enlighten and enlarge the understanding of his fellow men who are still without the Masonic circle of symbolic light.

"First, then, what do we understand by the term 'Brotherhood?' It means an association of men united together for one common purpose, banded together into a society for the promulgation of certain principles, the upholding and practice of which is their pride and glory.

"Now take another signification. Our Grand Master, Royal Solomon, King of Israel, thus defines Brotherhood—'He also that is slothful in his work, is *brother* to him that is a great waster.' †

"There is yet another definition of a brother, given in the volume of the Sacred Law—'Not slothful in business, fervent in spirit, serving the Lord.' ‡

"As a society, you know to which of these definitions of the adjective '*brotherly*' the members of these lodges belong. How expressive, then, is the 'Didactica.' How much of worth and beauty it implies! It is exemplified by kindness, tenderness, benevolence, charity: qualities which in a Freemason render his social intercourse in the lodge agreeable.

* George Berkeley, Bishop of Cloyne, a metaphysician, 1684-1753; born at Kilerin, in Kilkenny.

† Proverbs xviii., 9.

‡ Romans xii., 11.

"In the old books of Constitutions a Mason is taught his first duty, 'To unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love.' The angels recognise man's love—even as from the articulation of sound they discern his wisdom, and from the sense of his words they perceive his science; love for brotherhood, and love for the G.A.O.T.U., are the passports of admission to the order, and spring from just views of the attributes or excellences of Jehovah's character, estimates which afford the highest delight to the Mason's heart, and enable him to obtain relief to his mind, if afflicted with grief, anxiety, or distress.

"The noun '*Relief*' recalls to your recollection a part of the ceremony of the First Degree—that moment in which you were admitted 'poor and penniless' into Masonry, and reminds you that should you at any future period, meet a brother in distressed circumstances, you ought cheerfully to embrace the opportunity of giving relief to his necessities, and so put in practice that virtue which, at the time of your initiation, you professed so much to admire.

"*Truth* is a principle, and a real fact. The Roman Procurator, over eighteen centuries ago, asked the question—'What is truth?'* He would not wait for an answer, and, in consequence, conscience was disregarded, integrity violated, and justice unvindicated; and that too, in a man whose special duty it was, as well to assert the cause of oppressed innocence, as to punish the guilty.

"The love of truth should be one of the noblest characteristics of the Freemason. Of this the second letter of the 'Elder' is an instance, who expresses to the Lady Electa his delight at seeing her children walk in the Truth.† And to us Freemasons to be truthful is to practise what the Law commands.

"Truth as a real fact is expressed in several ways:—

"(1) There is *geometric* truth. A point has neither length nor breadth but position.

"(2) There is *chemical* truth. Fermentation produces alcohol.

"(3) There is *medical* truth. The blood is the life.

"(4) There is *scientific* truth. The world is an oblate spheroid.

"(5) There is *moral* truth.

"(6) There is *religious* truth. The law giver says, 'The Lord is Truth.'

* John xviii., 38.

† 2 John iv.

"Thus, brethren, in the detailed philosophical perceptive consideration of the separate words, 'Brotherly Love, Relief, and Truth, have I endeavoured to prepare your minds for the idealism embodied in the Masonic 'Didactica.'

"The word 'Love' was the new Commandment given to the world. 'By this shall all men know that ye are my disciples if ye love one another.* It is the keystone in the arch of the Masonic 'Didactica,' and is a Royal proclamation issued in the tone of rightful authority by One who, till the moment He uttered it, had been as one that served. He declared it to be a new key-stone put in to a crumbling arch. And so it is.

"Not that the novelty consisted in ordering the acceptors of the 'Didactica' to love one another (for to love one another, their neighbours as themselves, was the very pith and essence of the Mosaic Law, with which the Jews had been familiar from their cradles), but in the Masonic extent after the new model, and from the new motive by which the didactic ordinance was enforced, 'As I have loved you.' Natural love, the love which is founded on instincts of flesh and blood, and on considerations of interest and pleasure, is a very ancient one indeed, for it is as old as the world. Such love is the common property of beasts as well as man; for every animal loves its own; but the love of the 'Didactica' is a new Masonic love, because it is something beyond and above nature, and teaches us to love our brethren for Jehovah's sake.

"The badge and the test of the heartiness and sincerity of our brotherhood is our practical fulfilment of the impressive injunction that we are 'united by a strict and endearing relationship, as creatures of the same Jehovah, children of the same parents, and brethren of the same solid tie.'

"From the Masonic 'Didactica' I desire to deduce two lessons. The first is, that we should put a benevolent construction upon each other's conduct. The 'Didactica' is especially calculated to lay the axe to the root of strife and bitterness; and it is no less true, that it sows in the minds of those Freemasons who embrace it, the principles of peace and unity.

"We see a whole garland of these flowers growing to be gathered off one bed, 'Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, fortitude, prudence and justice!' † Within it

* John xiii., 35.

† Galatians v., 22.

are included the spirit of self denial, which prefers in honour another before self; the spirit of long suffering, which is not easily provoked; of gentleness, which, if moved by wrong, is still open to reconciliation, and is easy to be entreated; of temperance, the crown of all the virtues; of fortitude, which arms the soul against the storms of adversity; of prudence, the clear and distinct perception of the several relations between our actions, and the purposes to which they are directed; of justice, which teaches us to propose to ourselves such ends only as are consistent with our several relations to society, and our implicit obedience to the will of our Creator.

"The second lesson which I would draw from this subject is the duty of charity; the 'Didactica' should excite in us a tender sympathy with the wants, necessities and distresses of others. Is it then right that difference of judgment on charitable management should deter us from charitable reformation?

"While we have idiosyncrasies of character, we must have differences of opinion, but let us not quarrel with each other's infirmities. Let us recollect that all the works of Nature, and all the ways of Providence are stamped 'with unity in essentials, diversity in circumstantialia.' There are diversities of administrations, and there are diversities of operations, but there is the same spirit of Unity. So with all true Freemasons, there is one thing which never faileth, viz., Charity.

"Let us take a lesson from the operations of nature, in the calm and silent practice of well-doing. The revolution of the earth on its axis is a silent operation. The orbital motions of the planetary bodies round one central sun are silent. The marvellous current of electricity, which girdles the earth in a few seconds, is silent also. Animal and vegetable life are silent; growth and decay are likewise silent; but were there one moment's cessation of any of these mighty operations, chaos would result with sounds of portentous destruction. So let Masonic Charity be *silent*, 'Let not thy left hand know what thy right hand doeth.'"

"In the controversy between Abraham and Lot, which was the more charitable? Abraham, the elder, and the stronger, showed consideration to his nephew, who was in every way his inferior. † Take another case. Mephibosheth was a cripple, but the perfect charity of David cured or covered that impotency. ‡ Was there a threat of famine? Then did

* St. Matthew vi., 3.

† Genesis xiii., 9.

‡ Samuel ix., 7.

the brethren determine, each according to his ability, to send relief to their brethren in Judea.* And to apply this subject, the same spirit must shine forth in ourselves.

"Charity is the chief corner stone of our symbolic Temple, and Freemasonry has a special regard to the three stages of destitution, *infancy—unavoidable misfortune, and extreme old age*. Charity, or universal benevolence is added as a supplement to brotherly love, and closes the catalogue of the virtues of the 'Didactica.'

"In conclusion, I and my Provincial Grand Officers desire that the attributes of the 'Didactica' should exercise an important influence upon your lives, and that the Masters of Lodges should constantly call the attention of the brethren to the essential qualities of the Masonic Temperance, supported by Fortitude, and guided by Prudence and Justice, is capable of producing most important social results in every good and useful direction.

"Happy was the state of our first parents whilst these sacred virtues were practised, and happy may our Masonic lives be, if throughout our pilgrimage here, we observe the lessons which the 'Didactica' inculcates—sacred truths, the evidences of which are certain facts.

"Thus instructed, guided, strengthened and restrained, the virtuous Mason, after having illumined his own mind with the sage and moral precepts of the 'Didactica,' will readily impart his light to others, and thus make the circle of his Masonic duties complete."

CENTENARY OF THE LODGE OF *PEACE*, No. 147, MELTHAM.

[On the 15th June, 1877, this Lodge (Bro. N. Earnshaw, W.M.) celebrated its Centenary. At the special request of W. Bro. Bentley Shaw, Past Deputy Prov. G. Master, W. Bro. Thos. Wm. Tew consented to give an address on the occasion. It is asserted that Bro. Bentley Shaw was never afterwards within the walls of a Masonic lodge, and Bro. Tew assures me it was the last time he saw him alive. Bro. Shaw died in the following year.]

After some preliminary remarks relating to the history of the *Peace* Lodge, which stands third on the West Yorkshire roll, the W. Deputy said,—

* Acts xi., 29-30.

"Brethren,

"It must be confessed, that in respect to Freemasonry, curious enquirers find it very difficult, except in the way of abuse, to say anything new. It is difficult even for those well versed in the mysteries of Masonic science to initiate fresh thoughts or ideas on this ancient subject. It is perhaps better to go back to the Biblical writers for instruction, for doctrine, for reproof, and for correction, than to modern authors, and in them we may ever find something previously unnoticed, incidents from which may flash fresh sparks of light which, by the instrumentality of Freemasonry, may bring men of diverse views, accustomed to act independently, all together into relation and sympathy.

"No society can achieve a permanent and universal popularity unless, in an unusual degree, it meets the wants, stirs the feelings, and excites the sympathies of the human heart.

"Accidents of time or circumstance may indeed cause a particular society to be widely spread, and even its members to produce a deep impression for a decade, a generation, or even a hundred years, but when we find an organisation which is valued in all countries, when we find its members in every clime, speaking every language; when its original influence survives the great secular changes which alter dynasties, upset philosophies, nay, even disturb the religious forms of mankind; it must then be either the expression of the loftiest individual genius—or, into it, as into some sacred goblet, must have been crushed the rich clusters of the wisdom of centuries. Societies there have been innumerable, but their existence has been for the most part fleeting; the brotherhood of Freemasonry, however, is popular everywhere, and its principles are to be found enunciated in immortal language, written in the immortal Book.

"Among the societies devoted to the practice of morality and virtue, the ancient fraternity has achieved this high destiny; that its principles have been revered of men; that they have been exempted from ordinary criticism as sacred and inspired; and to-day Freemasonry, next to Christianity, of which it is the handmaid, stands unrivalled in its organization, its extent, and its popularity.

"In the influence Freemasonry has exercised upon the thoughts and actions of mankind, it has attained to astonishing pre-eminence. It is a society which partakes of the devotional; a society which has gained

its hold by eloquence, and derived interest by its allegory and illustration ; a society which has hidden meanings to reveal, splendid truths to impart, elaborate conclusions to demonstrate, and has won for itself amongst its members an unquestioned supremacy and a boundless gratitude. It is an illustration and a confirmation of the Greek saying : ' Much learning teacheth not but the voice of the Sybil,' that is, the voice of sacred enlightenment.

"If the value of the principles of a society can in any way be gauged by the hold it secures upon the attention of its members, then the value of Freemasonry must be immense. With a history which goes back into the mists of antiquity, having votaries through successive ages and speaking all tongues, it is not surprising that aspirants to its ranks should come from all grades of society, and though it may have taken its organization from one of Tyrian nationality, a man of different life, possibly of different religion from that of the Jewish king, though this Tyrian master workman has long been laid in his unknown grave, yet here, under the Grand Lodge of England, with 1,667 lodges, in the latter half of the 19th century, it is probable that there is not one who is not perfectly familiar with those brief but lucid Masonic memorials recorded in the Books of the Kings and Chronicles, the Psalms, and the Proverbs—chronicles, the study of which makes us feel that we have, in the lives and writings of those sacred heroes, the founders of our Order, a revelation that they were men with feelings like our own and with hearts which, though long grown still, yet beat in their day with human love and sympathy.

"Freemasonry has passed through many dreary epochs ; it has seen the fall of the Jewish dispensation, the decline of the Roman Empire. It passed, too, through that age of political anarchy and ecclesiastical degradation, of war, famine, misery, agitation, and corruption, which marked the close of the 14th and the beginning of the 15th centuries.

"The destinies of Freemasonry have survived the dissolution of the monasteries (whose ruins seem to speak to the constructive skill and genius of our operative Masonic forefathers), and that terrible decade in English history which terminated at the Restoration. It has struggled against popes and councils, mobs and kings, and has ever been the champion of mercy and of charity. It has lived through the perilous

days of Azincour and the great schism ; days when a maniac * was King of France, and a monster † was Pope of Rome ; when a nation, paralysed by foreign invasion and domestic misery, was impotent to restrain the furious excesses of the Duke of Orleans, or the butcheries of the Duke of Burgundy. ;

* Notwithstanding all this, we see Freemasonry to-day, asserting the truth of its marvellous vitality, and in spite of burning language uttered against it by Popes or Cardinals, its revilers, we have in England a Prince of the blood royal at its head, and mankind throughout the whole civilised world entering into and occupying office in its ranks.

"In all these startling phases of human or governmental vicissitudes, we are forced to see how utterly little is man even at his greatest, and how different are the ways of man's 'nothing perfectness' from those of Jehovah's 'all completeness.' We see how all these portentous circumstances might have crashed out the principles of Freemasonry, and how, one after another, they have faded from its horizon like the burning hues of a stormy sunset ; but as, when the sunset crimson has faded, we see the light of the eternal stars—fit symbols of eternal truth, justice, and mercy—so, when the painted vapours of earthly ambition have lost their colouring, Freemasonry of the 19th century, in the security of its lodges and the undisturbed practice of its principles, will gaze at last on those 'living sapphires,' its mighty originators, which glow in the deep firmament of spiritual hopes.

"Of the three degrees, however, as they now stand, let us note how the eloquent and exalted language of the third, differs wholly from the resigned and humble simplicity of the first, and how both contrast with the geometric mysticism of the second. The first degree is the best and sweetest, and it appeals to the mind by the peacefulness of its quiet resignation. In the second degree we learn the just estimate of those wondrous faculties with which God has endowed the being formed after His own image, and feel the duty which He has thereby imposed upon us, of cultivating this Divine attribute with the most diligent and unremitting care, that we may be enabled to shew forth His glory and contribute something to the sum of human happiness. The third degree

* Charles VI., 1380—1422.

† Cardinal Cossa, called John XXIII., 1410—1417. He was deposed by the Council of Constance.

‡ Referring to the faction war of this period between John, Duke of Burgundy, and Charles Duke of Orleans—the Bourguignons and the Armagnacs—as the parties were called.

teaches one great and useful lesson more, 'the knowledge of ourselves.' The soul is freed from the dominion of pride and prejudice, and taught to look beyond the tomb of transgression—the end of the narrow limits of earthly institutions—to the Grand Lodge above. But take away any one portion and the whole would be incomplete—the charm would be broken—the link would be wanting. Altogether the three degrees have been compared to a 'garden, flourishing under the blue canopy of heaven, and filled with lilies of a purity whiter than snow, the roses of beneficent love, the blue cyanus* of meditation, and the dark violets of inward prayer.'

"Details of ceremonial have indeed differed at different times, but in point of fact, no two persons could have organised the three degrees, as at present worked by the Grand Lodge of England.

"Freemasonry, as we practise it, is the legacy of ages, it is the gospel of benevolent and charitable principles; it is the psalter of universal brotherhood; it is the oracular utterance of the mystic; it is the epic poem of the inward life of mutual brotherhood. Its constructive principles are to be found in the rule of St. Benedict,† with its glorification of humility, labour, and obedience; it is the radiant happiness of St. Francis of Assissi;‡ it is in St. Bernard's§ *Commentary on the Song of Songs*; it is in the *Stimulus Amoris* of St. Bonaventura,|| and in the stories of how, when they brought him the offer of a cardinal's hat, they found him as a serving brother, washing the meanest vessels of his monastery; and how, when he was asked his astonishing knowledge in the seven liberal arts and sciences, he pointed in silence to his crucifix. It is in the sermons of Thomas Aquinas,¶ and in his lofty prayer 'Give me, O Lord, a noble heart which no earthly affection can drag down.' In all these, I say, are to be found the same thoughts, the same expressions and almost the same language as in the Masonic degrees and charges, and the like may be said of many other devotional and mystic books of early ages and remote times.

* The common Cornflower, *centaurea cyanus* of Linnaeus.

† St. Benedict of Nursia, "who gave to Monasticism its best and most permanent form." Vide *Saintly Workers*, by Canon Farrar; also *Monks of the West*, by Montalembert.

‡ St. Francis d'Assissi was the founder of the *Fratres Minores* or Mendicant Friars. Vide Mrs. Oliphant's *St. Francis of Assissi*; also *Poëtes Franciscains*, by Ozanam.

§ St. Bernard. *Commentary on the Song of Songs*. See for this and other references, Butler's *Lives of the Saints*.

|| St. Bonaventura. Disciple and follower of St. Francis of Assissi. *Saintly Workers*, etc. supra.

¶ St. Thomas of Aquinas, commonly spoken of as Thomas Aquinas. See Butler, Montalembert, &c.

"Whoever compiled the three degrees did but gather into three rich caskets the yearnings, the consolations, and the wisdom which had sprung from Jewish and Mediæval faith, and therefore, since the three degrees contain the soul's clearest expressions in its passage through this mortal life; since they indicate its profound self-questionings, its unshrinking introspection, its pathetic familiarity with its Creator, Freemasonry, as unfolded in these degrees, cannot die. Good men and Masons pass away to their rest day by day—men who, perhaps, have been utterly mistaken in their most cherished theology—altogether wrong in their most impassioned convictions; but, even then they have not lived in vain, because benevolence is more sacred than dogma, and charity more valued than creeds. Societies may, if founded on erroneous prejudices, grow corrupt; but the Masonic system, based, as we believe it to be, on sincerity and brotherly love, cannot fail, from its long tried and enduring vitality, to leave to mankind a legacy of truth, of beauty and of wisdom, and if carried out on its true principles, will continue to be valued, so long as there be charity to be exercised, mercy to be practised; so long, in fact, as want and suffering shall continue to exist.

"To-day, to our Masonic orphans, we offer instruction and sustenance in their youth; to unfortunate but loving and gentle brothers we endeavour to supply a peaceful home or retiring annuity. Their lives having been passed, perhaps, in a fierce struggle for daily bread, we provide for them on this side the tomb of transgression—

'A dewy twilight, to close the oppressive splendour of their day.'

"Let me once more speak of the services of Freemasonry, to music, to learning, to literature, to art. Let me remind you of the manuscripts it has preserved, of the orphanages it has founded, of the cathedrals it has built, of the temples it has erected, of the poverty it has relieved, of the charity it has exercised, of the faith and hope it has engendered, of the oppressed interests it has protected, and of the long roll of names, splendid in the annals of history which Freemasonry has produced. Brethren, words of mine are not needed to show that this Society—this ancient band of brothers—has a beauty beyond that of earth, for it has a heavenly sympathy for suffering humanity; has a might beyond that of inquisition or tyranny—for its motive power is Love, and its main object is Charity. Let us not forget, that in those anarchic centuries, in those rough and ignorant ages after the downfall of the Roman Empire, the

necessity for an ideal association, for a Freemason Society, was far greater than now; and any one familiar with the secret histories of those times can readily appreciate and understand the fervent exclamation of St. Bernard,* who said—'It is good for us to be here; for here a man lives more purely, falls more rarely, rises more swiftly, walks more carefully, rests more securely, dies more happily, is cleansed more speedily, is rewarded more abundantly.' We live in an age when, as a poet † of our own has told us—

'We chatter, nod, and hurry by
And never once possess our souls
Before we die.'

But surely, in our lodges, from our symbolical ceremonials and exhortations, we may learn how to preserve the bloom and dignity of the spiritual life, and to act up to the instructions of the quiet voice which bids us beware of much talk, remain in solitude, and enjoy our God. There is yet one protest, yet one solemn warning in the three degrees, quite direct, and no less necessary, against the dangers which beset an age of ease. In the outer world we have come, I know not how, to imagine that the Grand Lodge above is to be gained without any striving or effort on our part—that crowns of immortal amaranth ‡ will be dropped quite naturally on dying brows. Brethren, Freemasonry teaches not thus. It never can be thus. The volume of eternal truth and all nature are against our thinking so.

"In the installation ceremony the elements of the W.M.'s profession are emblematical of our conduct in life. 'How to form our bodies into temples of happiness, by reducing to practice the whole duty of man.' 'To harmonize our conduct by the prescriptions of virtue.' 'To press forward in the path of morality, and not swerve from the dictates of conscience, and so to run the race, and to fight the battle, and to wear the crown.'

* See Canon Farrer's *Saintly Workers*.

† Matthew Arnold.

‡ Immortal amaranth—a flower which once
In Paradise, fast by the tree of life
Began to bloom; but soon, for man's offence
To heaven removed, where first it grew, there grows
And flowers aloft, shading the fount of life.

* * *

With these that never fade, the spirits elect
Bind their resplendent locks.

Milton's *Paradise Lost*, Bk. III.

"Every temptation, whether gradual or sudden, must be watched against; every impediment, whether slight or serious, must be thrown aside. We are, by nature proud, discontented, uncharitable, selfish. That high Masonic character which makes brethren humble, truthful, loving, benevolent, self-sacrificing, is not achieved without a struggle. Anything which teaches us the infinite value of a perfect Mason; anything which opens our eyes and which brands upon our hearts the intense conviction that a lax view of morality is a false view of morality, teaches us a Masonic lesson useful for all time, transcendently needful in these days of agnostic indifferentism.

"Brethren, souls there may be which even from the midst of abundant ease and pleasure, are still able to wing heavenward their steady flight; but to those who have succumbed to the evil tyranny of habit, of self-indulgence; to those who, blinded by the god of this world, have dethroned the supremacy of conscience; to such the victory becomes only possible under more strenuous conditions, and the fitting way for them is far rather the—

than

'Stone floor one may writhe on like a worm.'

'The mossy pillow, blue with violets.'

"The method, indeed, may be different, but the working must be analogous, and the end the same. Now, as in the days of Solomon, we must approach by the middle chamber of the temple—we must pass up the winding staircase and strive between the two pillars of the porch to enter in at the straight gate, if we would behold the G.A.O.T.U., to whom we must all submit, and whom we ought humbly to adore.

"Jehovah has been very good to us. He has placed us in a fair world. He has given us delight in knowledge. He has bestowed upon us the charm of art—the glorious beauty of inanimate nature. He has written his love for us in large letters, in the stars of heaven, and in the flowers of spring; and we can have His holy friendship by communion with Him. Without this, life would be miserable, the world hopeless, and the intellect a source of peril; life would be without a fountain for our refreshment, and without a flower of duty to bloom unscorched beside the path laid down for us to follow. But, brethren, one of the first eternal truths in the first eternal Book is—'It is not good that man

should be alone.* And even a Pagan Roman Emperor,† in his meditations, admits that 'We are framed for mutual help and friendship and comfort.' We, as Freemasons, know what he could not know, that life is not only worship but also service; that charity is better than to speak with the tongues of angels; that to each of us, and to all, Jehovah entrusts the love and care of each and all; that love to Him, our Father, is best shewn by love to man, our brother Mason.

"Brethren, let us, in our lives and in our lodges, catch a glimpse of that truth which has been so brilliantly illustrated in the Eastern legend, narrated in the verses of our English poet ‡:—

"Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An Angel writing in a book of gold:—
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
'What writest thou?'—The vision raised its head
And with a look made all of sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the Angel. Abou spoke more low,
But cheerily still; and said 'I pray thee, then,
Write me as one that loves his fellow-men.'
The Angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest."

"The life of a Freemason in the lodge ought to be a charmed life. His privileges are immeasurable, as of every true citizen of the Grand Lodge above. Jehovah is his guardian: his shield and defender is the 'Ancient of Days.' A special providence watches over him. The very hairs of his head are all numbered. Death itself, if he believe in the third degree, cannot surprise him without the permission of Him who worketh all things for good to those who love Him.

"The citizen of ancient Rome, though he came from the remotest province, did not find himself altogether a stranger in its stately streets. Its imperial splendour might dazzle him; its statues, temples, and palaces might fill him with wonder; its extent and magnificence might

* Genesis ii., 18.

† Marcus Aurelius, A.D. 121—180. *Meditationes*.

‡ Leigh Hunt.

transport him with delight. Proudly would he make known his citizenship, and exultingly exclaim—‘Civis Romanus Sum!’ So with every brother Mason; let him come from the lodge in the remotest corner of the earth, he will be recognised as a true and worthy craftsman, and entitled to all privileges. Thus, too, will it be with the true Master Mason, when he has passed through the valley of the shadow of death, risen from the tomb of transgression, and entered the celestial Lodge above. His eye will gaze upon the radiance of the golden streets and the pearly gates; his ear will be ravished by the music of the starborn melodies, and by the dulcet harps of those whose names ‘the love of God has blessed.’ Above all, his heart will overflow when he beholds the Grand Master himself—the King of kings in His beauty. Like Ben Adhem, his name will be there, he will be no stranger. The language he will discover to be the pure language which he had learned to speak in the Lodge on earth. The heavenly song will have been already in some degree familiar. The company will be suited to his taste. The employments, too, he will welcome as those in which, during life, he was wont to find his sweetest pleasures: he will arise from the tomb of transgression and enter the New Jerusalem a genuine and acknowledged Freemason, and will find that he, who loves his fellow-men, is entitled to take his place amongst those whom love of God has blessed.”

I can't do more than casually mention that on the 25th May, A.L. 5881, the W. Deputy Prov. G. Master Bro. T. W. Tew again visited the village of Meltham, and on this occasion for the purpose of laying the corner stone of a new Masonic hall for the brethren of *Peace* Lodge. The whole function was well arranged and admirably carried out. Not the least interesting part of the proceedings was the report which was prepared and read by Bro. T. A. Haigh, P.M., P.P.G.D. Bro. Haigh, as an old Past Master of *Peace*, had carefully studied its career, and gave a most interesting *resumé* of its history, the perusal of which will repay the student of Yorkshire Masonic lore. Bro. Tew in his address called special attention to the public spirit of the brethren of the *Peace* Lodge, showed how they had helped in works of beneficence and in return for the cordial terms of gratitude and esteem, expressed by Bro. Chas. Turner, another old Past Master, prophesied a successful and happy

progress of Masonic principles, a progress which he, as Deputy Prov. G. Master, would always be ready to commend and promote.

During the following year (1878) W. Bro. T. W. Tew consecrated three new Lodges in the Province. They were No. 1736 *St. John's*, Halifax; 1779 *Ivanhoe*, Sheffield, and 1783 *Albert Edward*, Huddersfield. Addresses were given in each instance. Of these I select the first.

ORATION AT THE CONSECRATION OF *ST. JOHN'S*
LODGE, No. 1736, HALIFAX.

[Given on April 18th, 1878: Bro. Wm. Beanland Spencer P.M. first Worshipful Master.]

"Brethren,

"It again devolves upon me, as the acting Deputy under our beloved Prov. Grand Master, Sir Henry Edwards, to address the brethren of West Yorkshire on the consecration of this new Lodge, the 64th on the roll of West Yorkshire, and numbering 1736 on the books of the Grand Lodge of England.

"This opportunity of assembling in the town of Halifax, where Freemasonry is held in such high esteem, is an appropriate one to offer some remarks on the ceremony which has brought us together within these walls.

"In connection with its highest symbolical significance, the ceremony of consecration of a new Lodge occupies so real and so considerable a place in the history of every Lodge in this Province, and in the membership of each individual brother, that it would appear almost inconsistent with established Masonic usage to pass it over without comment or reflection.

"As a Masonic solemnity, it is, if not the most sacred, yet scarcely second in importance or significance to that of the Installation of a Provincial Grand Master, or of the Worshipful Master of a Lodge; whilst, from the universal attachment with which Freemasons in every quarter of the globe regard the principles on which our Ancient Order is founded, the ceremonial on the occasion of the establishment of a New Lodge, although it may be viewed from many standpoints, is still a religious institution wherever the Grand Lodge of England exercises its constitutional jurisdiction.

"A solemn, yet joyous festival such as this is, can hardly be conceivable or intelligible to the majority of men yet outside the symbolic circle

of Masonic light, men who do not adequately acknowledge the Great Architect of the Universe as Head over all; on the other hand if a Mason do but 'rightly understand the Masonic art, he will never be a stupid atheist nor an irreligious libertine.' Of all men the Freemason should best understand that 'the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.'*

"Whatever may be the effect of a purely abstract faith without visible ceremonial on the highly cultivated and most devout order of minds, such faith would soon lose the reality of its hold on the intelligence, and in the case of less gifted minds would speedily fade away into forgetfulness.

"But I believe such a ceremonial as this of to-day connects itself with the life and history of a Lodge, and in the celebration of its annual Saint John's commemoration festival, is fixed in the memory of all, and impresses the principles of 'Wisdom, Strength and Beauty' upon which a Lodge is founded in perpetuity, on the affections of the brethren.

"All our religious ceremonial is in its essence intended to be joyous by its power to dwell on the most elevating and the most truthful view of spiritual things. St. Paul bids us all to keep up in our minds as much as possible a lofty standard, a pure ideal. He says, 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.†

"It is therefore right and proper on occasions like this that the brethren be reminded by such ceremonial of that standard of Faith which must judge all things, even of those in the Grand Lodge above in the world to come.

"And thus, brethren, ceremonial has ever amongst Freemasons held a stronger influence over their minds and hearts than belief in abstract principles alone; and no ceremony is more congenial in its deep meaning and impressiveness than that of consecration with which a new Lodge in its origin, establishment, character, dedication and name is for ever inseparably connected and endeared to the Craft.

"Many governments, in the history of our Order, have regarded Freemasonry with suspicion, and passed from time to time curious enactments to suppress it as an organized Institution.

* 1 Samuel, xvi., 7.

† Philipians iv., 8.

"In 1424 the order was prohibited in this country by 3rd of Henry VI., chap. 1. Again in 1738 Pope Clement the XII. published a Bull of Excommunication against the Freemasons. The late Head of the Church of Rome, Pope Pius IX., urged the clergy of Brazil to take aggressive measures against the Freemasons of that country, and excommunicated *all* the members of our Order. But on the 7th of February Mastai Ferretti, the last of a long race of Popes and Kings, passed away. He who occupied so tremendous a position as that of so-called infallibility has been brought face to face with death. True to our Masonic traditions, and to the Volume of the Sacred Law, we hold to have maintained doctrines of Faith, Morals, and Principles in a simpler and purer form than has that system which this Pontiff represented; yet we sympathize with the emotions of all the members of that polity this day in his death.

"This commanding figure of a commanding policy has passed from amongst us. The lightening cloud has burst and the thunder of commotion resounds throughout Europe. Great events are stirring. Men's minds stagger at the rapidly shifting scenes which will hereafter occupy so many pages of the world's history. We walk about as if in wonderland, seeking answers to enquiries which no one can give. It may be that another generation shall have passed away, and shall be sleeping in the peace which belongs not to this world, before the writing on the wall shall be read, and the shadows of this troublous time shall have vanished before a purer revelation of either one polity or another, and the brighter light of reason and faith.

"As Freemasons, we regard the marvellous events recorded from the beginning to the end of the Volume of the Sacred Law, with real and serious reverence, more profoundly than any other community. Perhaps I may say that this is so, because the great qualities which make Freemasonry in every part of the world an unity, viz., reverence for the Volume of the Sacred Law and the principles of Mercy and Charity, tend to cement us together in our Lodges. We become homogeneous, differing it may be on many secular matters outside the Lodge, but not in Masonic faith, not in Masonic morals, not in that peculiar system of ours veiled in allegory and illustrated by symbols."

"Such are the symbols of union which it is our object to develop; and the practice of those benevolent and charitable precepts of life is

imposed upon us all by the same exalted gospel authority, thus guiding us to happiness and peace in the Grand Lodge above.

"This unity amongst Freemasons is no mere sentiment, no insignificant or imaginary fact. For ages, where Freemasons have met, there are records that its symbols have mitigated the penalties inflicted by war; that its signs have evoked the principles of our Craft, and thus purified and strengthened, in the hour of necessity, the elevating influences of our better nature; that it has prevented patriotism from becoming unsocial, exclusive and bitter, and that it has rendered the common laws of nations humane usages, whose adoption has facilitated the growth of progress. And, may I observe that much as commerce and civilization combined in this district have promoted common interests and mutual fellowship, yet their influence has been of less effective proportions, compared with that of Freemasonry, which latter embraces the sense of unity, mystical respect, and the brotherhood of the 'five points of Fellowship.' The possession of this knowledge comes home to all of us, and causes us to rally round that centre from which no Master Mason ought to err. These memories we perpetuate at our monthly meetings, at our Provincial Grand Lodge gatherings, at the observance of our St. John's anniversary festivals, and above all at our Consecration ceremonies, which last, by their external symbolism and ceremonial, inspire our profound admiration.

"I have referred to the influence of Freemasonry and that of commerce and civilization, all three rapidly extending over the world. With regard to the spread of Freemasonry, 63 Warrants for new Lodges were granted in 1877, whilst during the same year 8,465 Grand Lodge Certificates were issued to novitiates.

"As Freemasons then, what mean we by this commerce and civilization in combination with the principles of the Craft? Shall this commerce which creates a more highly civilized man aspiring after a pure and lofty human life, mean with us the accumulation of more wealth for wealth's sake? more external display? more luxurious indulgence? more æsthetic and artistic luxury? No! the Freemasons of this West Riding who are building up its commerce and civilization shall shew along with these efforts, more virtue, more knowledge in the seven liberal arts and sciences, more self control, even though the members of our Lodges, through heavy toil, earn scanty bread.

"Compare the Cæsars of Rome or the great potentates of Egypt, Babylon, or Persia with St. John the Baptist, whose name you have chosen as that of your Lodge, 'the voice of one crying in the wilderness, clad in a garment of camel's hair, with a leathern girdle about his loins, and his meat locusts and wild honey,' but with his soul fixed on the ineffable glories of his mission, performing that symbolical act of Christian times, so that a voice from heaven was heard in approbation: I say that this the greatest of men is the true type of civilized man, is a character well worthy of Masonic imitation, and is in brilliant contrast with a Cæsar, a Cyrus, or a Darius.

"With remarkable appropriateness you have chosen the name of this Saint as the title of your Lodge. It is a name largely identified with the early history of Halifax. His head is upon the shield of the De Warrens, formerly Lords of the Manor. This head appears also on the Borough coat of Arms and Corporate Seal of Halifax. Thus the name you bear, under sanction of Grand Lodge, is not only a suitable one for a Lodge of Halifax Freemasons, but it is also suggestive of grave principles of conduct. Of this your patron it has been said, 'Among them that are born of women, there hath not risen a greater than John the Baptist.' *

"Brother Masons, like him, be faithful to your mission, even in the midst of your commerce and civilization. Be advised in the midst of these your occupations to make a full proof of the sincerity of your Masonic obligations by the practice of the pure principles of our time-honoured and ancient Fraternity. Be the purity of your lives and behaviour like St. John's; be bold and unflinching in reproof of immorality, and let the language of your lips be the shield of your Royal Art, and the sword of its enemies.

"Finally, brethren, the Founders of this new Lodge, have for the most part, been workers in Lodge No. 408 *Three Graces* at Haworth, a Lodge occupying a locality which has become famous through the genius of the Brontë family.

"*Three Graces* Lodge is much respected, and stands high in favour with Americans who visit the tombs of the gifted sisters.

"The petition from *Three Graces* to found the *St. John's* Lodge at Halifax, is dated 22nd October, 1877. It was recommended by the

* St. Matthew xi., 11.

Worshipful Masters of *Probity* No. 61, *St. James* No. 448, and *De Warren* No. 1302. So that the new Lodge No. 1736 will be no intruder but will be welcomed by the others in this town of Halifax.

"Under these circumstances it gave me satisfaction to support this petition, especially on hearing that thirteen of the brethren who attend *Three Graces* at Haworth, reside amongst you. Further the four Lodges already established have enrolled a large body of brethren, and the chance of promotion to the chair is therefore remote and difficult. Moreover there is a not unnatural feeling in older Lodges not to accredit as joining members, brethren from country Lodges. I believe in consecrating this Lodge, I am carrying out the observation made by our Prov. Grand Master, at Ripon, on the 10th October, 'That Lodges may be multiplied judiciously,' and in saying this added, 'He would suggest that Lodges should not possess too large a list of subscribers, but that they should be efficient in their working, and satisfactorily governed by their annually elected Worshipful Masters.,

"In meeting you to-day, brethren, I believe I faithfully interpret the sentiments of Sir Henry Edwards, and I am sure the old and the new Lodges in Halifax will repose confidence in the liberal sentiments of the Head of the Craft in West Yorkshire, and support his views in the government of his province.

"Through the munificence of Bro. Eli Dyson, who has found these premises and guaranteed the cost of fitting them up until the Lodge is in a financial condition to re-coup him, you make an excellent start in your career; you have furniture hallowed by long use in the old *Sudbury* Lodge; and you have in your first Worshipful Master, brother Wm. Beanland Spencer, a Past Master experienced and well tried; * one in whom the members can place the most implicit reliance and confidence.

"Let me in conclusion then remind you that the duties devolving upon the Worshipful Master of a Lodge of Freemasons are not light ones. He has to consolidate the several interests surrounding him and to harmonize and subdue variances amongst the brethren, if any should occur. He must see that the new Lodge does not encroach in any way upon the ground occupied by the older surrounding ones. He is

* The installation of Bro. Wm. Beanland Spencer as first W.M. of the new Lodge of *Saint John* No. 1736, which took place immediately upon the completion of the ceremony of consecration, was performed by Bro. Isaac Booth, P.M., P.S.G.W. Bro. Spencer had already twice previously passed the Chair, being a Past Master of Lodge *Three Graces* No. 408, Haworth, and of Lodge *Saint James* No. 448, Halifax.

responsible to Prov. Grand Lodge that he and his officers be careful in the selection of fit and proper candidates for admission.

"Every true and worthy Worshipful Master will think for himself—act for himself; and when the sacred lamp of light and truth has been passed into his hands, will carry it on unextinguished, and transmit it brightly burning to his successor.

"The brethren forming this Lodge of *St. John* are at present few in number. It is nevertheless your bounden duty to see that only those candidates be admitted into Masonry who would be a credit and ornament to the Craft, and who, if initiated, would study to develop the operative as well as the speculative symbolisms of the Order.

"I desire to urge upon every member present the necessity of acting upon those words of Holy Writ, which so admirably express the principles of Freemasonry, 'Honour all men, love the Brotherhood, fear God, Honour the King.' * Remember also our Charitable Institutions, the great ornaments of the Order which depend for their maintenance on the annual contributions of the brethren. 'If you have much, give plentifully, if you have little, do your diligence gladly to give of that little,' that you may gather to yourselves a good reward, if the day of necessity should arise.

"Be your Lodge then, brethren, in form, the type, the model of speculative Masonry, and like unto that temple of Solomon which, in all its particulars, was typical of the grand world-wide system which we call Freemasonry.

"Let it be wisely governed, safely tyled and charitably guarded, that thus according to the degree of its gradual growth and prosperity it shall be a temple of sublimest fame, of the purest morality and virtue, and dedicated to the highest glory of Jehovah. Let the working of your Lodge not only imitate the symbolical representation of the great, the strong, the wise King of Israel, but its two very peculiar intentions also, viz., to celebrate the glory of the Great Architect of the Universe, and, as far as in you lies, to promote a system of philanthropy amongst your fellow creatures. Make your Lodge a proper nucleus for a Masonic brotherhood, which outlasting all buildings made with hands, shall endure until the end of time."

In addition to the performance of the duties of the Prov. Grand Master, by consecrating new lodges and exercising a watchful super-

* 1 Peter ii., 17.

vision upon existing ones, Bro. Tew's attention was directed to Masonic affairs outside his own Province. The condition of the R. Masonic Institution for Boys was exercising his mind about this time. Matters were not satisfactory and complaints became frequent. Bro. Tew took up the question and wrote and circulated a paper upon it. As everybody knows, a climax has since been reached, great reforms have taken place, the whole staff has undergone change, and the responsibility of management has been thrown in equal shares upon London and the Provinces. The result, so far, has been of a most gratifying character: health, physique, morals, tone, education, all being improved, and the school is working with a freedom from social friction and a vigour to which it has long been a stranger. As, therefore, all the dissatisfaction is over, it would be useless as well as ungenerous to rake up the ashes of the past. I merely mention it in order to note that the W. Deputy took great interest in the controversy, and steadily worked with those who were desirous to bring about a judicious reformation.

The financial affairs of the Province, too, occupied attention, and along with the Prov. G. Registrar, Bro. J. C. Malcolm, P.M., 306, took up much and anxious consideration about this period.

In the autumn of this year Bro. Tew prepared a Paper on the Church of St. Michael, at Haworth. This was read at the invitation of the committee to the members of the Leeds Church Institute. It would be interesting to introduce it here, but as the addresses on Masonic subjects are so numerous, I fear that, in addition to other valuable matter of a similar character, it will be crowded out. This is much to be regretted, but is unavoidable.

The next paper I propose to present is of a different nature. It was by no means unusual for the W. Deputy to honour the lodges by paying them a visit on the occasion of the Installation of a new Master. Ever ready to seize an opportunity, he would kindly and quietly suggest, in suitable terms, how the incoming W.M. might best discharge his onerous and responsible duties, and would not forget, in deserving cases, to bestow commendation upon the retiring occupant of that most honourable position. Passing allusions to events connected with the town in which the lodge was situate, too, are frequent; in some cases amounting to valuable contributions to local history. Illustrious men, patriotic citizens, benevolent townsmen, he is ever ready conspicuously

to bring forward; and, whether Masons or not, he is not willing that their light should be hidden, but rather that their good deeds should shine forth an example to all, even as their generosity, their nobility, their intelligence, or their patriotism had contributed to the good of their less gifted or less prosperous neighbours.

Of such addresses there are many, the interest being, of course, largely local. I hope to introduce several of this class. The first selected is—

AN ADDRESS TO THE *WENTWORTH LODGE*, No. 1239,
SHEFFIELD.

[The occasion was the Installation of Bro. Henry Thomas Edwards Holmes, at Freemason's Hall, Surrey Street, Sheffield, on the 6th December, 1880. The Installation ceremony was carried out by W. Bro. John Clark, P.M. The retiring Master was Bro. John Darling.]

“Brethren,

“Permit me to thank you for your kind invitation and reception this evening, and to express to Brother Darling, the outgoing W.M., at the termination of his year of office, my congratulations on the satisfactory manner in which he has accomplished the duties of the chair. I believe he has done much to remove the differences to which my attention was directed some little time ago, and on account of which my good offices were invoked.

“It is three years since I officially visited this lodge. I am glad to find it in a more prosperous and satisfactory state. Its improved condition is largely due to Bro. H. J. Garnet and others whom I am delighted to see present to-night. They have done good and quiet work, and have kept the lodge together, so that now it is paying its way and has funds in hand.

“All honour to those who have brought about this amended and successful state of affairs, and to those who laid the foundation and reared the superstructure of the prosperity of which we are witnesses. I most heartily congratulate you, brethren, and to Bro. Henry Thomas Edwards Holmes I offer my felicitations, on his accession to the chair of a lodge which is in a position of harmony and unanimity.

“In coming amongst you I am reminded that a local patriot has recently and suddenly been taken away from you. Though not a Mason in a speculative sense, he was one operatively. His character was

worthy of imitation, and afforded a bright model of generosity, charity, and largeness of heart. He desired and accepted no reward, though none could have attained it more easily. It was sufficient that he knew the wants of Sheffield, whose claims he deemed paramount; and, satisfied that 'Charity reaped its own reward,' he lavished his riches in the exercise of philanthropy.

"Have we Freemasons a greater virtue than Charity? Like its twin sister Mercy, does it not bless him that gives as well as him that receives?

"The excellence of the late Mr. Mark Firth's gifts lay in their trusting and unselfish completeness. The Almshouses, the Training College, the Park, and the great 'Firth College,' must ever remain monuments, not only of his industry, but also of his liberality to Sheffield.

"This munificence won for him a world-wide fame. His death, in his 62nd year, has cast a gloom over all Yorkshire. His name will shine brightly forth in the annals of the future: for it is posterity that will so largely reap the advantage of the noble institutions he has founded.

"I could not come to Sheffield and not express my regrets at the loss this town has sustained by the death of a man so renowned, a man whom, personally, I, as a Mason, greatly admired.*

"And now, without further reference to events which have happened in this lodge during the past three years, but are now matters of history let me say a few words on the portion of our ritual which directs the attention of the newly-installed Master to the onerous duties which he is expected to perform.

"It contains so much that is of importance to the Craft he governs, that one or two observations may not be without some little advantage to the brethren assembled.

"Your lodges in Sheffield, now numbering about 280 members, constitute no mean body of influential citizens.

"I myself have been a witness and partaker of the festivities on the opening of 'Firth College,' by H.R.H. Prince Leopold, in October, 1879. The address our Royal Brother gave on that occasion

* This graceful tribute to the charity and excellence of a worthy man, although no Mason, is only characteristic of Bro. Tew. The name Firth is so intimately and beneficially associated with Sheffield that any sketch, biographical or otherwise, is needless. For his history, his good deeds, his Christian charity, I refer my readers to the archives of that town.

was one of the most polished specimens of Addisonian English I ever had the pleasure of listening to.

I was present also at the opening of your School Board Offices, in which many members of the Craft took an important part. There was also the Industrial School connected therewith—which has done something towards solving the question of ‘How to deal with juvenile offenders, and how to prevent juvenile offences?’ And, lastly, the enlarging and restoring of your Parish Church, in which members of the Craft have taken a most prominent, as well as a pecuniary, interest.*

“Acts and deeds, as well as words, testify to the unflagging interest which the Masonic body here exercises on matters having for their object the social, the moral, the religious, and the educational advancement of the toiling masses who, with the aid of capital and scientific intelligence, have made Sheffield what it is—of vast importance to the world.

“And may I not, as a Magistrate of the West Riding, on various committees, congratulate Sheffield on having now its own Quarter Sessions? thus giving timely relief to the increasing press of business which seems to grow upon us year by year.

“In all these matters, I find Freemasonry plays a most humanizing part; and the Past Masters of the Sheffield Lodges are continually, with their officers, in the forefront of every charitable, good and useful work.

“It is a matter also of congratulation that the list for the ‘Annuitants’ Fund is already about £900. I should like to see it made up to £1000 before Christmas, and I appeal, I am sure not in vain, to the *Wentworth* Lodge to encourage all its brethren to contribute a little sum each, towards a charity so deserving of support. Its Festival takes place February 23rd, 1881.†

“With objects like these before us, let me once more direct

* Fuller particulars in relation to the Parish Church restoration and the part taken by the Masons of Sheffield will be found in the next paper.

† To introduce a charitable appeal into an address of this character is quite unusual on the part of the W. Dep. Bro. Tew. This was, however, an exceptional occasion. The Rt. W. Prov. G. Master, Bro. Sir Henry Edwards had been invited to preside at the forthcoming Annuitants’ Festival, and Bro. Tew was anxious that his chairmanship should be well supported. The Festival took place on the 23rd February of the following year (1881). The amount announced was £14,260. West Yorkshire sent 176 Stewards, contributing £3,560. In generous rivalry with E. Lancashire, Bro. Tew guaranteed on his own responsibility a sum of £200 in order that his own province might exceed the liberality of its charitable neighbour.

attention to the extent and weight of responsibility which devolves on a W. M. who is the head of a Lodge.

"He has to see the younger brethren are well instructed; to resolve the doubts of those who are more advanced in knowledge, to reconcile apparent contradictions in Masonry; sometimes to settle chronologies, and to elucidate obscure facts or legends; and to defend the craft from what is not now an unfrequent occurrence—the ridicule of many outside the symbolic circle of our Order.

"And lastly, he has to preserve that moral deportment among the members of his Lodge which should ever characterize a good Mason; to exert his authority to prevent any ill-feeling or angry discussions arising which might impair the efficiency or disturb the harmony of the meetings, and to cultivate fortitude, prudence, and justice amongst his brethren.

"The W. M. for the time being, has to be the head, heart and soul of the Lodge over which he is appointed to preside; and to him the Craft look for an account of his stewardship, when the day of retirement draws nigh. The honour, reputation, and usefulness of the Lodge depend upon the way in which he performs his duty.

"So absolute is the power, so great the authority, and so important the influence of a W. M. that in a single year under the guidance of a ruler who has not the support, help, and sympathies of his past masters and brethren to aid him in the performance of his multifarious duties, the work of past successful masters may be wrecked, the tone of the Lodge lowered, and feelings of disunion become engendered among the whole body of members.

"The true test of a good and harmonious Lodge, and the test of a good master, is his ability, not only to work the ceremonies well and accurately, but also to open and close his Lodge with dignity and grace, and to command, by his personal qualifications, the esteem and support of his brethren.

"This Lodge has had many excellent and accomplished masters in the chair; and he whom you have installed to-day, will, I doubt not endeavour to imitate the virtues of his predecessors, and add to the honour and prosperity of this Lodge.

"I feel sure he will foster in the young members, a love of masonic

research, and in every way promote that desire to acquire, as well as impart, the knowledge of our sublime art.

"I consider the beautiful tenets of our fraternity demand our arduous endeavours to inculcate our disciples, not only with a desire to dive deeply into the hidden symbolism of the Craft, but also to glean knowledge of the liberal arts and sciences, wherever and whenever it is to be found, and to communicate the same to others.

"The basis on which our order is founded, is it not sublime? The foundations on which our edifice is built and stands, are they not as firm as the Pyramids of Egypt, as fixed as the rocks on which they rest?

"Can there be anything grander than the principles of 'Mercy, Charity, Faith, and Hope,' the practice of which is impressed upon every one of us on first seeing the light of Freemasonry?

"And, when we stride onwards through the other degrees, are not the divine and noble principles of the superstructure of our Order emphatically brought before our notice? And lastly, what is there more exalted in this sceptical age, than the beautiful tenets of our religious fraternity? for are we not taught to worship the Deity in the singleness of our hearts?

"And what is more acceptable to the G.A.O.T.U. than that a man should hold out the hand of fellowship to a brother in distress—to a brother requiring help and assistance?

"Brethren, I hope you will not think me presumptuous in referring to the obligations of a newly installed master, and making these remarks on a subject with which the old and experienced members are so fully conversant—better versed than myself; but as Freemasonry is full of Christian virtues, a good Mason will not only be a good W.M., but also a good Christian in every sense of that comprehensive word.

"This is why I believe in Freemasonry, because it follows in the steps of religion, and is the embodiment of philanthropy.

"Finally, brethren, as this Lodge is founded in harmony, may it be perfected in unanimity and concord, and so ever continue and remain, a monument of wisdom, a tower of strength, and a vision of beauty, which disunion cannot wither, nor differences of opinion destroy.

"May the tenets of your Order be transmitted from W.M. to W.M. in lustrous brilliancy, and be by them communicated to your brethren from generation to generation.

"May the Most High continue to keep the Craft in this town under His protecting ægis! May He imbue us with those glorious principles which our Order teaches us; and may He guide and lead us in confidence in all our undertakings, that we may praise and magnify His holy Name, not only in the Lodge below, but also in the Grand Lodge above, eternal in the heavens.

MASONIC PRESENTATION TO THE PARISH CHURCH, SHEFFIELD.

In the year 1880, at a cost of £22,000, the old Parish Church of Sheffield was restored and enlarged. The Freemasons of that town being desirous, in addition to individual effort, collectively to contribute to this great work, decided, with the consent of the Vicar and Churchwardens, to present a new font. This much needed requirement being completed and placed in position, it was resolved that a public unveiling of the gift should take place, and that W. Bro. Thomas William Tew, the Deputy Prov. G. Master, should be invited to be present on the occasion. With their characteristic energy the Sheffield brethren took the matter up and organized a very successful Masonic function. They assembled in large numbers at the Masonic Hall, Surrey Street, the four Sheffield Lodges being represented as follows: *Britannia* 139, Bro. J. Taylor, W.M.; *Royal Brunswick* 296, Bro. J. Marples, I.P.M.; *Wentworth* 1239, Bro. J. Broadhead, W.M.; and *Ivanhoe* 1779, Bro. J. Brailsford, W.M.; besides a large gathering of Past Masters, officers and brethren. The Presentation Committee had deputed their Chairman, Bro. Dr. Bartolomé, P.G.W., the oldest Mason in Sheffield; their Secretary, Bro. Ensor Drury, P.G.W.; their Treasurer, Bro. W. H. Brittain, P.G.W.; and another Masonic veteran, Bro. W. Longdon, P.G.W., to perform the ceremony of unveiling. In addition to these Past Provincial Officers there was a large muster of others from various parts of West Yorkshire. The programme comprised a meeting in the Lodge room with a short address from the W. Deputy; a muster in the vestry for the purpose of assuming their Masonic clothing and regalia; a procession round the Church, during which the covering which concealed the font was to be removed, and a sermon by the Rev. Canon Blakeney, D.D., Vicar of Sheffield, and Prov. G. Chaplain of West Yorkshire.

Everything was duly and faithfully carried out. The W. Deputy was most kindly received by the brethren of the Sheffield Lodges and before leaving for Church briefly addressed them.

ADDRESS TO THE FREEMASONS OF SHEFFIELD ON THE OCCASION OF THE UNVEILING OF THEIR PRESENTATION FONT.

[Given at the Masonic Hall, Surrey Street, Sheffield, on Thursday, 22nd December, 1881.]

"Brethren,

"In compliance with the request of the Freemasons assembled in this Hall, I gladly accept the invitation to share in the proceedings which will shortly take place in your grand old Parish Church of St. Peter; proceedings the definite object of which is fitly to add to the adornment of that interesting edifice.

"The occasion is graced by the presence of the Rev. Canon Blakeney, D.D., Prov. G. Chaplain of West Yorkshire, and of many of the clergy of the district, and an interesting ceremony will shortly take place, in which we are requested to join; this is the unveiling of the new Font, the handsome gift of the Freemasons of this district—a gift which I may almost say completes the restoration of the Church, in which you take so lively an interest.

"The history of the reconstruction and restoration of the Parish Church of Sheffield is very brief. With the Lovetots of the Manor of Hallam and their deeds, the Freemasons are, or should be, well acquainted, as William de Lovetot originally built a Church here which he dedicated to St. Peter. This was in 1110. For eight or nine centuries this ancient fane has looked down upon the people of Hallamshire, and during nearly the whole of this period faithful and devoted clergy have ministered to the spiritual wants of the people.

"Through various periods of its history, additions and enlargements have been made to the original structure of William de Lovetot, until the building has assumed its present rectangular form. In 1867 an illuminated clock and twelve bells were placed in the tower by William Henry Wilson of Sharrow, whilst only last year (1880) a general restoration of the Church was completed, the cost of which amounted to £22,000. The Shrewsbury Chapel and the monuments it contained were then thoroughly cleaned and renovated by the Duke of Norfolk;

the organ was also rebuilt, the organist being my old and valued friend Thomas Tallis Triinnell of Chesterfield, one of the most accomplished organists in England.

"The internal requirements of the Church were incomplete for lack of a font, and the privilege of presenting this the Freemasons proudly claimed.

"I think on the present occasion the people of Sheffield have many causes for thankfulness to the Giver of all good: thankfulness, that His mercy has spared them once more to witness another ceremony for the adornment of their Church; thankfulness, that they have such a magnificent Church to worship God in; and thankfulness to the Archbishop of York, the Vicar, and the many clergy of Sheffield who work and labour so zealously for the extension of that spirit of charity and brotherly love which is the very bond of peace and without which, whether inside or outside a Lodge, there is no true inner life; for, unless a man be a Christian in his heart, whether a mason or a non-mason, he is but as the dead body without the vital spark.

"I have ever found the Freemasons of Sheffield most loyal to their principles, lovers of their Churches and faithful supporters of their clergy. Nor is this confined to Sheffield, for where Masonic centres are, there also the true religious spirit pervades the congregations.

"Freemasonry, as you all know, is not a religion. No one is excluded from a Lodge on account of his religious opinions, so long as he firmly believes in the G.A.O.T.U. Such man is always welcomed and recognized as a brother if he is just and moral, and otherwise well qualified to partake of the privileges of the Craft.

"At the same time I have ever been struck with the pleasure that it gives Freemasons on every possible occasion to take a part and do something for the spread of Christian principles in this land: it is in fact one of the great landmarks of our order, which, as a vast chain, extends round the habitable globe, willing to enclose within its influence the whole human race.

"To-day, then, Brethren, we are going to be true to our principles; we are going to show that we do not lose sight of our obligations, and, in asking the Vicar, the Rev. Canon Blakeney, to accept this offering as a gift of the Freemasons of Sheffield, as an expression of our warmest gratitude to the Supreme Architect of the Universe for his many favours

and his unceasing protection of our Order in this Province, we trust at the same time that this font will not only testify to generations to come, the love and affection of the Freemasons of Sheffield, but will be a means of blessing to our successors yet unborn, who shall worship in this venerable edifice."

The unveiling of the font was followed by a choral service, on the completion of which a sermon was preached by the Prov. Grand Chaplain, Bro. Canon Blakeney, and a collection was made for the Children's Hospital and Boys' Working Home.

In acknowledging from the pulpit the splendid gift of the Masonic body, Bro. Blakeney said :—"They were met there that day in that ancient house of prayer to accept a very beautiful offering from the Freemasons of the district—a baptismal font which was to be set apart for ever for use in administering the sacrament of baptism, an ordinance which was established by Christ Himself, when He commissioned His disciples to 'go into all the world and preach the gospel to every creature, baptising them in the name of the Father, the Son, and the Holy Ghost.'

"The gift, which they gratefully accepted, was costly, chaste, and durable. It would be used there for all time, and would ever stand in the Church as a monument of the good-will and affection of a body of men who, like their predecessors, had always shown their true and practical regard for the house of their God. Like David of old, they had ever been ready to contribute of their own free-will and accord, of their own substance to the building, beautifying, and supporting the churches of the land.

"In proof of this he need only instance the deep and practical interest they had evinced in the re-building of the Parish Church of Newport, in the Isle of Wight, when the late ever to be lamented Prince Consort laid the foundation stone, being surrounded and supported by the brotherhood of the district; and at a more recent date when they assembled from various parts of the country to assist His Royal Highness the Prince of Wales, as the M.W. Grand Master of all England, in laying the foundation stone of the Truro Cathedral, now in course of erection. But to come nearer home: as soon as it became known that

the Parish Church of this town was about to undergo restoration and enlargement, the brethren of this district at once intimated their desire as a body to have a share in the good work, and to make an offering to the Most High God. The object which they fixed upon was a truly characteristic one in its material and workmanship ; and now, through their generosity and liberality the Old Church of Sheffield possessed a baptismal font which, for beauty of design and costliness of material, was scarcely equalled in the kingdom.

“ In the name, therefore, of the G.A.O.T.U., and on behalf of the countless numbers of those for whose benefit this sacred vessel would be used, he gratefully accepted it, and earnestly prayed that the donors themselves might receive in return a rich blessing from above.”

The following description of this munificent gift has been sent to me :—“ The font is made of the finest Aberdeen granite and natural bronze. The base is of local stone, and placed upon it is a granite plinth in the form of a cross, from the centre of which springs a granite shaft, the base of which is of solid bronze, also in the form of a cross and decorated with appropriate Gothic ornamentation. From each arm of this cross springs a square pillar, in bronze, enriched with crockets. In each pillar is a niche containing a figure : the first represents Christ as a shepherd, with a crook in his left hand, while on his right arm rests a child suggestive of the text—‘ He shall gather the lambs in his arm and carry them in his bosom.’ The figure to the right is St. John the Baptist, clothed in camel’s hair, with his scallop shell for water at his side. On his left arm he holds a lamb, his right hand is raised, and his face is turned heavenwards, this position representing him in the act of saying—‘ Behold the Lamb of God, which taketh away the sin of the world.’ The figure to the left of Christ is St. John the Evangelist, with a book in his left hand, while in his right he holds a pen. The position of this figure is suggestive of the Saint being under Divine inspiration. The fourth figure represents St. Peter, to whom the parish church is dedicated, holding two keys in his right hand.

Over each of the figures is a canopy enriched with crockets, and from each canopy springs an ornamental band terminating in a square boss and grasping the bowl, which is of granite and of noble propor-

tions, and rests on the central granite shaft and the four bronze pillars. Ornamenting the bowl near the top, and connecting the four bands, is a Gothic enrichment of oak and ivy; these being emblematical of strength and friendship. In the centre of each boss is a Masonic emblem. These bosses also connect the inscription, which is let into the granite on the top of the bowl with the rest of the bronze work. The inscription is as follows:—

‘THE GIFT OF THE FREEMASONS OF SHEFFIELD,
AT THE
RESTORATION OF THE PARISH CHURCH.
A.D. 1881.’

The height of the font, exclusive of the base, is four feet, and the diameter of the bowl is three feet.”

The service being over, five baptisms took place, in the celebration of which the Vicar was assisted by the Rev. J. J. Needham, M.A., Rector of Whitwood Mere, Past G. Chaplain, and the Rev. Edward Castle, Vicar of Campsall, and Chaplain of *St. Oswald's Lodge*, No. 910, Pontefract. For three of these, who were all children of Masons, the W. Deputy Prov. G. Master acted as sponsor.

THE WAKEFIELD MASONIC HALL. LAYING THE CORNER STONE.

From the time of the formation of this Province and probably long before, Wakefield has been an important and influential Masonic centre.* Here, as far back as 1766, was founded the *Unanimity* Lodge, fourth on the roll in West Yorkshire. Here the formation and development of the Province took place and here for many years did it hold its meetings. Here is the office of the Provincial Grand Secretary, here are preserved in its archives many valuable and interesting MSS. and documents, here is the library of the Province, and from Wakefield the organization of the 75 Lodges is worked.

Residing for some time in its immediate neighbourhood, educated for several years under its Elizabethan Foundation, and since 1862 a partner in the flourishing banking establishment situated in its midst, Bro. Thomas William Tew has always taken a special interest in

* Vide Pages 97—102.

Wakefield, second only perhaps to that in Pontefract. Since his appointment as Deputy down to the present day, he has lost no opportunity of coming amongst Wakefield brethren, and in addition to holding Provincial Meetings both of Craft and Chapter has promptly accepted invitations to visit the Lodges from time to time.

In 1880 an important Masonic ceremony was arranged to take place in Wakefield—the laying of the foundation stone of a new Masonic Hall—and Bro. Tew, on being invited, at once consented to discharge that duty.

Where the Masons met, previous to the erection of the present building, their numbers, organization, personality, etc., belong to that *History of Freemasonry in Wakefield* which, I trust some brother will, one of these days, produce. Material, excellent in kind and abundant in quantity, is ready to his hand, and both the Lodges as a body, as well as the brethren individually, would give him every facility possible, whilst engaged upon so interesting and desirable an undertaking. Failing this, brethren must be content with such historic glimpses as the papers of W. Bro. Tew afford and the casual references which, without interfering with the character of this book, can here be justly introduced. These will be incidental and not by any means consecutive.*

Masonically speaking then Wednesday, 26th May, 1880, was an important day for Wakefield. A Lodge was opened in the Music Saloon, Wood Street, Bro. Joseph Hartley W.M. 495 presiding. The other chairs were filled by officers from the Wakefield Lodges, and W. Bro. T. W. Tew, who was accompanied by a numerous body of Provincial Officers, was received. The actual number of Masons who attended this meeting it has been found impossible to ascertain, but a list of over 130 names lies at this moment before me, so that it is not unreasonable to suppose that there were quite 150 present. Of these, in addition to the W. Deputy, may be mentioned Bro. T. K. Sanderson, ex-M.P. for Wakefield, Bro. Sir Alexander Wood, Bros. Isaac Booth 61, Mark Newsome 208, Henry Smith Prov. G. Sec. 302, C. Rayner 149, C. L. Mason 304, J. C. Malcolm 306, W. Harrop 290, Geo. Althorp 1018, C. W. Freeman 275, J. Richardson 1001, R. W. Moore 1221, and other well-known brethren. Bros. John Scott W.M. 154, Joseph

* In no sense is this a Masonic History. I await with interest the work to which I have referred. I trust the suggestion will fall on good ground and in due season produce abundant fruit.—J.M.

Hartley W.M. 495, J. A. Thornton W.M. 1019, a large body of Wakefield brethren from all the three Lodges; visitors from Leeds, Bradford, Halifax, Huddersfield, Brighouse, Dewsbury, Mirfield, Pontefract, Barnsley, Sheffield, Rotherham, &c.; from the provinces of Kent, Lancashire and Durham; from Cambridge and, even from the far away settlement of Chota, Nagpore, India.

The brethren marched in procession in due order and precedence from the Music Saloon, Wood Street, to the site of the building in Zetland Street, where, with the ceremony usual on such occasions, the cornerstone was laid by the W. Deputy, a handsome trowel being presented to Bro. Tew for that purpose.*

The ceremony passed off without a hitch. The Prov. G. Registrar, Bro. C. W. Freeman, read a report from which I propose to make an interesting extract, and the W. Dep. Prov. G. Master gave an address which will follow in due course. The clergy were represented by Bro. the Rev. Canon Blakeney, D.D., Vicar of Sheffield, Prov. G. Chaplain, and Bro. the Rev. J. J. Needham, M.A., Rector of Whitwood Mere, P. Prov. G. Chaplain.

Bro. Freeman's Report was in the following terms:

"Worshipful Deputy Provincial Grand Master. As the Provincial Grand Registrar of the Freemasons of West Yorkshire, I am requested by the Worshipful Masters of the three Wakefield Lodges to offer a few remarks by way of report, explanatory of the movement which has brought about the re-building of a new Masonic Hall in Wakefield. The erection of a Masonic Temple in the heart of Wakefield is an important event in the history of West Yorkshire Freemasonry. The new building will be raised on the site of an ancient edifice which, almost from time immemorial, has been known as the Wakefield Rectory.

"The first written mention of the old edifice is by rare old Leland† in his tour of 1538. Dr. Sissons, in his *Historical Sketch of Wakefield Parish Church*, in 1824, gives an engraving of the Wakefield Rectory: and the late Mr. Banks, in his *Walks about Wakefield*, says 'that the Rectory House alluded to by Leland was pulled down, except that part of the edifice utilised as 'Freemasons' Hall.' Before the property came into possession of the Freemasons, it was for many years tenanted

* Presentation trowels are quite a feature at the Grange, Carleton.

† 1506-1552.

as a Young Ladies' School.* At this period Zetland Street had no existence. The Rectory House was pleasantly situated in open ground, which was fenced round by palisades. The usual approach to the house was through Vicarage Croft, the carriage entrance being out of Doctor Lane. When the Wakefield Borough Market Company laid out Zetland Street the larger part of the old Rectory, which was the only building abutting on the then proposed new street, was taken down. The residue of the premises in 1853 was purchased at a cost of £300, and the property was vested in the names of ten Trustees. The *Decem-viri* were William Statter, George Hudswell Westerman, Dr. Senior, Frederick Lumb, William Wood Glover, John Gill, Rowland Childe, Matthew Bussey Hick, Thomas Senior, and George Wood Bayldon. These *Patres Conscripti* of the Craft were empowered by deed to hold the property for and on behalf of Lodge No. 495 on the roll of the Grand Lodge of England, and it was to be used for such Masonic purposes as the brethren might determine.

"It was necessary, in consequence of the ravages of time, for the Trustees to spend a further sum of £200, in order to put the property into good repair and fit it for the uses of Freemasonry.

"It was soon discovered that the old Rectory House was ill adapted for the purpose of a Lodge, and that as the Craft increased in number, wealth, and influence, a new temple was indispensable. From time to time plans of a new Lodge were discussed, and eventually, after much consideration, a Building Committee was appointed on the 15th July, 1879, for the purpose of taking active steps for erecting a suitable home for the Freemasons of Wakefield.†

* * * * * *

"I have to express the gratification of the Craft in Wakefield and West Yorkshire that the Deputy Prov. G. Master has accepted the invitation of the three lodges to be present here to day.

"Bro. Tew, you and your family have been connected with Wakefield as bankers for upwards of eighty years, and it is in the memory of

* The proprietress for many years was Miss Irving, assisted and for a short period succeeded by Miss Horrocks.

† The Committee consisted of Bros. John Gill, Chairman; Joseph Hartley, W.M., Vice-Chairman, Wm. Statter, P.M.; W. W. Glover, P.M.; Rowland Childe, P.M.; Geo. Hart, P.M.; H. M. Edwards, P.M.; W. B. Alderson, P.M., Treasurer; Thomas Smith; Charles Roberts; Henry Oxley Secretary, all of Lodge 495, and subsequently Bro. J. J. Hulbert, P.M. 154. and A. Grenside, P.M.

many of us that your grandfather was the Deputy Judge of the Honour Court of Pontefract. We therefore give you a cordial and fraternal welcome."

The W. Deputy having suitably replied, the ceremony proceeded, after which, from the stone, Bro. T. W. Tew spoke as follows:—

"Brethren,

"As the construction of an edifice for the purposes of Freemasonry, marks an epoch in the annals of the Craft in the West Riding and at Wakefield, I will now ask your indulgence, in order that I may make a few observations on the circumstances which have brought about this demonstration to-day in Zetland Street.

"As the Deputy Provincial Grand Master of West Yorkshire, it would have been my duty, had Sir H. Edwards been here, to have asked him to lay the foundation stone of this new Masonic Hall at Wakefield. Our Provincial Grand Master most deeply regrets his inability to be present at this interesting ceremonial which, I feel, must lose both in *prestige* and interest, by reason of his absence.

"The previous occasion on which he was in Wakefield at a ceremonial of this kind was when he accepted the invitation of our late Bro. J. C. D. Charlesworth, and assisted him to lay the foundation stone of the Clayton Hospital and Dispensary in 1876.* Most deeply do we deplore the death of our late Brother, who was a member of the *Wakefield* Lodge, No. 495, but we feel gratified to providence that his valuable life was spared to see the completion and the opening of that benevolent institution in which he took so lively an interest, and of which he was the president.

"The Freemasons of the Lodges and Chapters at Wakefield have indeed conferred a compliment upon me, one which my family greatly appreciates, in asking me, in the place of Sir Henry Edwards, to lay the foundation stone of this new Masonic Hall.

"The work which we inaugurate to-day will, we believe, tend to promote the advocacy and development of Masonic principles in this town and neighbourhood.

"Being, on this occasion, operative as well as speculative Freemasons, we have laid the chief stone of this new Masonic Temple at the north-east corner of the building. On this, we trust, a noble super-

* 25th November, 1876.

structure will be raised, perfect in its parts and honourable to its builders. The three lodges, *Unanimity*, *Wakefield*, and *Sincerity* are to be congratulated on the agreement of views which has brought about this unity of action, by which they have resolved to work together within the walls of one edifice in peace, love, and concord, and to unite in the construction of a new Masonic Hall, which shall be worthy of the Craft in this town, and an architectural ornament to Zetland Street.

"Could the Freemasons of Lodge *Unanimity* of 1766 have been present they would have rejoiced to see this day, and been glad.

"The noblest memorial, we can erect to their memories, is this new Masonic Hall, illustrating, as it does, the increase of the lodges in this town, the growth of Masonic principles, and the commercial prosperity of 'Merrie Wakefield,' the progress of which they all had so thoroughly at heart.

"On the excellency of Freemasonry I need not here dilate; you know what its foundations are; you are acquainted with the symbolism of every part of its superstructure; you know that it upholds and encourages religion; that it is the friend of the Church, and a staunch supporter of constitutional principles, whilst within its portals are sedulously cultivated the seven liberal arts and sciences.

"In illustration of its practical utility and benevolence, I might mention our three great Masonic institutions. I might remind you that it does not confine its ministrations to members of the Craft only, but helps all, without consideration of sect or politics; that it will assist to build a hospital or dispensary, or unite to lay the foundation stone of a cathedral, as was done by our M.W. Grand Master, H.R.H. the Prince of Wales, only the other day.* In fact, I see no limit to its usefulness, and so long as its disciples realise and adorn its principles, I believe it will continue to prosper; and with a consistent unfolding of our teaching, there is no horizon, humanly speaking, to the progress and perpetuation of our ancient and honourable fraternity, except that which time alone must fix to all institutions, earthly and transitory.

"May the Great Architect of the Universe prosper the work we have undertaken; may no accident happen to the workmen engaged in its

* The foundation stone of the Cathedral at Truro, one of the newly-created Sees, was laid by H.R.H. the Prince of Wales, assisted by his Brother Masons, 20th May, 1880.

construction under the skilful architect, and may we here all be permitted to rejoice in its completion and dedication to Freemasonry.

* * * * *

"The worshipful Masters of Wakefield will, I know, make this Lodge a temple symbolic of that immaterial and beatific temple 'not made with hands, eternal in the heavens,' and, though this building must one day succumb to time, and like the walls of the old Rectory house crumble into ruin, yet may it in the *interim* increase the knowledge of the wonderful works of the Almighty Creator and the happiness of the brethren who assemble within its walls."

An interesting feature of this very successful function was the presence of the choir* of the church of Saint Giles, Pontefract, who sang the anthem and hymns. At the wish of the W. Deputy, 'Round the Spot,' was introduced. The words are :—

ROUND the spot—Moriah's Hill—
Masons meet with cheerful will ;
Him who stood as King that day,
We as cheerfully obey ;
Lord, we love thy glorious name,
Give the grace thou gavest him.

Round the spot thus chosen well,
Brothers, with fraternal hail.
Gather in your mystic ring
Mystic words and joyful sing,
Lord, our hearts our souls are thine,
On our labours deign to shine.

Round the spot may plenty reign
Peace with spirit all benign,
Unity, the golden three,
Here their influence ever be ;
Lord, these jewels of thy store,
Send them bounteous, flowing o'er.

Round the spot where now we stand
Soon will stand another band ;
We to other worlds must go,
Call'd by Him we trust below,
Lord, thy spirit grant, that they
All thy counsel may obey. Amen.

WAKEFIELD MASONIC HALL.

THE INAUGURATION.

On the 13th December, 1881, some 18 months after the events just recorded, W. Bro. Tew visited the *Wakefield* Lodge No. 495. The occasion was the installation of the W.M., Bro. Fred. Ibbotson, and the opportunity was made use of, to 'inaugurate' the new building. There was a good muster of brethren, and the proceedings both in Lodge and afterwards were impressive, hearty, and genial.

* With his accustomed liberality Bro. Tew defrayed all expenses of the choir, and afterwards sumptuously entertained them to luncheon.

Bro. Tew addressed the brethren at some length. Some portions of his remarks related to financial matters ; these I omit. He said ;—

“ Brethren,

“ The last time I was here, in any official capacity, was on the 26th May, 1880, when, with the other Provincial Grand Officers, you assisted us to lay the foundation stone of this new Masonic Hall, on the site of an older hall, and a still more ancient edifice, which from time almost immemorial, had been known as the ‘ Wakefield Rectory.’ If the splendour of this latter Temple of Freemasonry be greater than the magnificence of the former edifice in outward appearance and internal sumptuousness, may also the spirit of Freemasonry which shone so very brilliantly in the former, sparkle with electric-like vividness in this new Hall ; so that year by year installed Masters of the three Lodges from installation to installation may delight to dwell herein.

“ In May, last year, the N.E. corner-stone was laid, and you have indeed since that time built up a superstructure noble in its parts, and most honourable to the builders. You are to be congratulated on that unity of views, and unity in action which has brought about the accomplishment of this great work.

“ We have looked forward with hope to this day, which we now see, and we are glad.

“ Your operative work is nearly completed, your speculative work is resumed, your influence for good upon all around you is increased ten-fold, that influence must be benignly shed over your fellow-townsmen in Wakefield—a town soon to attain to the dignity of a city,* one in which my own interests, with yours, are so intimately bound up.

“ In the Book of Ezra, we read of certain old Master Masons engaged on the re-construction of the Second Temple, after the return from captivity, outdoing in their weeping the shout of joy of their younger brethren born during their exile in a foreign land.

“ These old Masons recollected the Temple of our Royal Grand Master, King Solomon, and the work of H.A.B.—the greatest glory of the period of their greatest national prosperity—they remembered that

* The Act for the creation of the Sees of Liverpool, Newcastle, Southwell and Wakefield was passed 16th August, 1878. Some years elapsed before the sum required for the endowment could be raised in the case of Wakefield, and it was not until June, 1888, that Dr. Wm. Walsham How was consecrated Bishop. Towards the Bishopric Fund Bro. T. W. Tew, as well as his brother Mr. Percy Tew, gave £1000.

building the wonder of the whole world, the fame of the magnificence of which had spread to the uttermost parts of the earth.

"They called to mind that fabric, wherein they had first witnessed the morning and evening sacrifices. They thought of it full of treasures, replete with allegorical decorations, and its vessels illustrative of symbolical meanings; honoured with the Divine Shechinah, and rich in all the ritual of a gorgeous religion.

"The old men wept, for they knew how the gold and silver vessels once sanctified by the G.A.O.T.U. had been carried away by a foreign military power, and how, for seventy years, the sanctuary had been profaned.*

"Pillars overlaid with gold—the ark of the covenant—the cherubim over the mercy seat—the table of shew bread—the seven-branched candlestick—all, all had been lost in the common ruin of their nation. The psalm of their captivity 'By the waters of Babyion we sat down and wept, when we remembered Thee, O Zion,'† was still on their lips, and nothing could replace these lost treasures—these lost sacrifices—these lost symbolisms.

"The loss of these glories of the Old Temple pressed heavily on the hearts of these ancient Jews, and filled their solemn hymn with the deepest pathos; but there was perhaps more than this to cause them sorrow.

"Like this new Lodge, the new Temple was reconstructed on the old foundations, was erected on the same site, was of similar proportions, and was both beautiful in itself, as well as rich in associations of the past.

"But the old men wept, and why? Because that which constituted the main glory of the first Temple, apart from its external and internal splendour, was gone, viz., its ancient priesthood.

"There were now none to whom was revealed the visible glory of Jehovah's presence on the mercy-seat: there was now no altar with undying flame, for that had been extinguished—no holy fire; no mysterious communing with God by means of Urim and Thummim.

* The fall of Samaria, with the deportation of the Ten Tribes, inhabitants of the Kingdom of Israel was completed B.C. 721. The Babylonish captivity, the overthrow of Jerusalem with the plunder and destruction of Solomon's Temple about B.C. 588.

† Psalm cxxxvii. 1.

"These special symbols of the majesty of the Divine presence, special marks of His favour, were wanting in the Second Temple; and therefore those ancient men did well to weep.

"But there was also a shout of joy from the young; as there now is from the hearts of the young Masons of this new Lodge.

"The Jews born during the captivity knew not the old glories of King Solomon's House of God and therefore they shouted and rejoiced, content with the restoration of their national worship and the re-building of the Sacred City and Temple.

"They were all actuated alike with the spirit of energy and hopefulness. To them, Cyrus (called by Isaiah, 'The Lord's anointed'*) had made liberal grants. Their first care was to build an altar—then the Temple where they worshipped. The school of adversity had taught them to begin with Jehovah. 'The Priests in their apparel with trumpets, and the Levites the Sons of Asaph with cymbals, praised the Lord after the ordinance of David, King of Israel.' 'And they sang together by course in praising and giving thanks unto the Lord, because He is good, and his mercy endureth for ever.†' Therefore 'All the people shouted with a great shout'—'whilst many who were ancient men wept with a loud voice: '—'and the noise of shouting and weeping was heard afar off.' The old men wept—the young men rejoiced. There was abundant cause for both.

"There is a duty in cheerfulness, which too often, in these rapid times, is checked, even stifled.

"Now, Brethren, in the dedication of the Second Temple of old, I perceive a very striking historical analogy to the circumstances which have brought us together to-day, viz, the Inauguration of this New Masonic Hall.

"As the feelings and sentiments of those ancient brethren were in striking contrast, on that important occasion in Jerusalem, so perhaps the same may be said of those of the old Masons and the new within the walls of this Lodge to-day.

"The old Masons remember the honoured past, with all its noble associations, in their first Lodge-Temple—Lodge No. 154 *Unanimity* dating from 1766. The younger Masons of 495 and 1019 are full of ardour and exultation at the accomplishment of this magnificent restoration.

* Isaiah xlv. 1.

† Ezra iii. 10, 11.

"The old Masons may be filled with sadness. The young Masons rejoice in the dawn of a bright Masonic future. The old Masons look back upon the days of the Rev. Dr. Naylor, the first Prov. Grand Chaplain of West Yorkshire and to the beneficial and superintending care of their first Grand Master, a supervision extending over a period of nearly 40 years. They remember how they have met and joined in Divine worship in their ancient Parish Church on many public occasions, and they mourn the loss of many able and distinguished brethren, once intimately associated with them, now gone to their rest.

"Thoughts like these will doubtless fill their hearts with sadness; they may even weep as recollection is stirred within them, and we, the younger generation can silently respect the grief of a Statter, a Naylor or a Teall, as he reflects upon his departed comrades, as he thinks of the genial Linneear, the social Lumb, the studious Graham, the open-handed Charlesworth* and many another trusty friend, now sleeping his long sleep. How they would have rejoiced to see this day!

"The young Masons are glad because this new Masonic Hall is the noblest monument they could erect to the memories of those Freemasons, who, by their lives and virtues, adorned the older Temple, and who have bequeathed to their successors those principles which the knowledge of Freemasonry unfolds. Therefore to-day there is cause for both weeping and rejoicing. The noise of the shouting of joy, in the hearts of the young Masons, may not be discerned from the noise of the weeping of the old Masons—the pillars of Freemasonry in this town.

"And now, Brethren, as you have honoured me in allowing me to lay the corner-stone, so you favour me by permitting me to put the coping-stone on your work.

"I congratulate you thus far on its completion, and I rejoice with the young Masons that the 'foundations thereof have been strongly laid,'—that their 'Temple is restored,'—and that they are 'brought again unto the Temple,' that they can now 'strengthen their hands in the work of the house,' and, like Ezra of old, prepare to seek the law of the Lord and to do it."

* * * * *

"When you carry out your resolution of the 12th April, for hold-

* To Wakefield Masons these names are most of them, "familiar, as household words"—being those of brethren who, departing have left behind them,

"Footprints on the sands of Time."

ing within these walls a Dedicatory Service, I hope you will all be of one mind, that under the banners of your three lodges all will be concord and harmony.

"Then would you rejoice without weeping, every one—your unanimity would be perfect, there would be no sorrow. The members of the three lodges, if in unity and combination, cannot fail of becoming efficient benefactors, and in the long, and I trust, prosperous period of this new Temple's future, contribute to the happiness of the citizens of Wakefield, and enrol upon their books its most illustrious sons.

"Finally, let me quote the words of the Duke of Sussex :—'I bid the new members of this new Temple never, collectively or individually, to suffer a breach of the Constitutions of the Craft; and when assembled in open Lodge, to leave religious prejudices and political animosities outside the portals of this sacred Temple. To strictly uphold the honour and dignity of the Craft by vindicating the Laws and Regulations, which, being made in hours of cool reflection, after long and serious deliberation, provide a remedy for the correction of every abuse, and defend at all times, its rights and privileges by close adherence to the established uses and customs of the Order.*'

"In the spirit of this sagacious language, I ask the old Masons of the old Temple, to help the young Masons of the new Temple to practise and carry out the principles of our Ancient and Noble Order; for unless these laws and regulations be supported by the old members, and guarded by the young novitiates alike, what purpose will this new Temple serve?

"My earnest hope and desire is, that the reputation of this second Temple shall excel that of the former one in goodness, in charity, in fortitude, in prudence, and in justice."

As a proof of the sincerity of his wishes and a help towards the appropriate furnishing of the building, Bro. Tew, before the evening was

* H.R.H. Augustus, Duke of Sussex, was a younger son of George III. He became M.W. Grand Master of England on the death of his brother Edward, Duke of Kent, (father of Her Majesty the Queen), in 1813. He held the office until his death in 1843, when he was succeeded by the Earl of Zetland. In 1841, in his official capacity, he visited York and attended Provincial Lodge. The Rt. W. Prov. G. Master the Earl of Mexborough, as representative of West Yorkshire, presented an Address of welcome. The words quoted formed part of the speech of H.R.H. the Duke on this occasion. On the day of his funeral, 4th May, 1843, West Yorkshire Masons, some 250 in number, went publicly to service at the Leeds Parish Church, where a sermon was preached by the Rev. Pr. Hook, then Vicar.

over, placed a cheque for ten guineas in the hands of the Treasurer Bro. W. B. Alderson, P.M.

WAKEFIELD MASONIC HALL.—THE DEDICATION.

5TH APRIL, 1883.

After the many calls upon their resources for building purposes, the *Wakefield* Lodge felt the strain which the decorating and furnishing of the new Hall entailed upon their funds. An arrangement was made by which the Lodges *Unanimity* and *Sincerity* with the Chapters attached to each, should meet in the new building at certain fixed rents, and from these lodges most liberal help was obtained, both in money and in kind, towards the suitable fitting up of the rooms. Valuable curtains were presented by the brethren of *Unanimity*, whilst those of *Sincerity*, not to be outdone, gave a carpet of special design and beautiful texture. They further agreed, on certain conditions relating to the concession of a lease, that the two Lodges should each give a liberal sum towards defraying the expenses of the embellishment of the various portions of the building. Nor was individual effort lacking. The three W. Masters of the year (1884) were Bros. John Gerrard 154, Henry Oxley 495 and William Pickard 1019, and a generous rivalry was exhibited amongst them, as to which could do most for the new Lodge rooms, whilst at the same time the most perfect brotherly feeling was promoted by the constant interchange of hospitality.* Perhaps at no previous date since the formation of Lodge 495 was a more genuine Masonic feeling shown; and for its growth and development these brethren were largely responsible. Under such exceptionally favourable auspices the brethren of all three lodges joined in dedicating their very handsome Hall to Freemasonry; they felt they all had a share in it, and the only rivalry existing amongst them was how, each to excel the other in the reverential rendering of the Masonic ceremonies and the exemplary illustrations of the principles of the Order. In this spirit they again invited the W. Deputy, and he, seeing the single heartedness, the unity and the sincerity which filled them, addressed them thus:—

* There were many individual donations of articles of furniture, decoration, &c., given to the *Wakefield* Lodge at this time, amongst which may be named a very handsome side-board and some pictures presented by Bro. Wm. Pickard, W.M. 1019. Bro. Pickard's liberality is specially noted and acknowledged by the members of 495 in the brief historical sketch of their Lodge, published in 1888.

" Brethren,

" It falls to the lot of few Deputy Provincial Grand Masters to be able to say that in so short a space of time as eight years, and in a Province so covered with Lodges as West Yorkshire is, that this is the sixth occasion on which I have been called upon either to consecrate a new Lodge, or to dedicate a Temple to Freemasonry.

" I should indeed be unworthy of the compliment which you have done me this day, if I were not deeply sensible of the value and importance of this eventful occasion.

" When I reflect upon the long roll of eminent Masons that Wakefield has furnished to the Craft, many of whose portraits adorn the walls of the room below, men, who would have been proud to receive this, the highest compliment which a combination of Lodges has in its power to bestow, I confess that I do feel I am justified in entertaining a sentiment of pleasure for the position and office which Sir Henry Edwards, our R.W. Provincial Grand Master, has been pleased to confer upon me, and of gratitude to you, my brethren, in giving to this office at all times so cordial and loyal a Masonic support.

" I return you, therefore, my sincere thanks for the beautiful address which the Provincial Grand Registrar—himself a member of a Wakefield Lodge—has read to me, requesting that this Temple may be dedicated to Masonry.

" It is not only the social position, and the enlightened intelligence of a body of brethren, like that of the three Lodges here assembled, which renders your invitation so valuable, but it is in the evidence of the unanimity, sincerity, and confidence with which the three Lodges have worked together for the consummation of a noble ambition, and in the efficient and zealous manner in which this day's proceedings have been worked out. This new Masonic Hall must remain, so long as its materials will hold together, a monument of much self-sacrifice, and a still nobler record of the value and appreciation of Masonic principles.

" Most unfortunate is that community in which any other sentiment than cordiality prevails. It is upon this principle 'To do unto all men, as we would have them do unto us'—a sentiment which is symbolized by the working tools in the different degrees—that we rely for the protection of our Masonic principles, for securing our Masonic rights, for preserving our obligations and our duties, and for upholding all that

is dear and valuable in the various relations of our Masonic intercourse with one another.

"The ceremony of to-day, joined in, as it is, by all the three Lodges, shows that you are actuated by one mind, one spirit, and one desire, zealously, faithfully, honestly and fearlessly to co-operate together in peace and love, and with virtue and benevolence, to discharge—according to the ancient landmarks of the Order—the Masonic responsibilities intrusted to your hands, and those of your successors.

"Permit me then earnestly and respectfully to congratulate you all on the pleasing duty in which we have been engaged.

"The structure which we have just dedicated to Masonry, we must consider as one of great utility as well as of no small necessity.

"The want of such a Temple has long been felt by the members of the three Lodges, and the increasing importance of the Masonic body in Wakefield has rendered this want continually more pressing. It is now satisfied, and the greatest blessings and happiest consequences may reasonably be expected to follow from such a noble Temple.

"But I also consider it as an evidence of the commercial activity of Wakefield. The town has natural advantages for trade and manufactures; and with some degree of admiration, pardon me if I consider them equal, and in some respects superior, to those of any other town in Great Britain. The abundance of its coal production with its superior railway communication make it exceptionally well fitted for the development of manufacturing power.

"These advantages are daily being more and more brought into operation, and their effects are so commanding, as to raise Wakefield to the highest importance among the commercial towns of West Yorkshire.

"With these superior advantages for carrying on the operations of commerce, with the increase of population and wealth, comes the necessity for Masonic intercourse, and a meeting-place, where 'just, upright, and true men' can assemble together to 'render themselves more extensively serviceable to their fellow creatures.'

"This seems to be an ordinance of the Great Supreme Being; nor can the puny efforts of man counteract these usual consequences.

"This Hall is an illustration that the natural advantages possessed by Wakefield have produced this result: and this Temple now stands forward dedicated to Freemasonry, one of the foremost edifices of the kind in the West Riding.

"On previous occasions the progress of Freemasonry here, has been amply alluded to.

"The *Wakefield Lodge* No. 495, originally 727, arose from a meeting of a few members of the Craft in a house in Thornhill Street, in 1844. On the 14th September, 1853, a removal took place, to the old Rectory House in Zetland Street, on the site of which this building is erected. Here they have remained, flourished and waxed strong.

"*Unanimity* No. 154, founded in 1766, was removed from Thornhill Street to Zetland Street in December, 1860, whilst *Sincerity* No. 1019 commenced its meetings here, and was succeeded by its Chapter in due course.

"The old edifice being too small, the N.E. corner-stone was laid on the 26th May, 1880, according to Masonic ritual, by myself.

"The inauguration of the new Hall, under the Banner of Lodge No. 495, took place on the 13th December, 1881; and to-day witnesses the consummation of all your wishes—the dedication of a noble Temple, 'perfect in its parts, and honourable to its builders'—a very counterpart of its first great model, the Temple of Solomon, at Jerusalem.

"Thus, step by step, is traced with the growth of Wakefield, the progress of Freemasonry in your midst.

"To-day then we rejoice, and greatly so, because we hope we have accomplished a work, which we sincerely trust may be acceptable to the G.A.O.T.U. We have asked the blessing of the Almighty upon our efforts, who has given us wisdom to continue, strength to support, and beauty to adorn this Hall,—'wisdom to conduct us in all our undertakings, strength to support us under all our difficulties, and beauty to adorn the inward man.'

"Our Temple, then, is the embodiment of these noble symbolisms.

"But, as without the blessing of heaven upon the works of man, nothing can finally prosper, and all our charity is but as sounding brass or tinkling cymbal; to the Power Supreme and everlasting King do we direct our aspirations, believing these to be founded by God himself, revealed to Moses, and confirmed in every part of the volume of the Sacred Law.

"Our 'Faith' is in the good Jehovah, our 'Hope' in His Salvation, and our 'Charity' is towards all mankind, particularly with our brethren in Masonry,

"Fortitude, prudence, and justice were also virtues constantly practised by our ancient brethren; whilst virtue, honour, and mercy, if banished from old world societies, were ever found in a true brother's heart.

"What more do we want for the cultivation and improvement of the Masonic mind? Are not these principles of our ritual the principles of the purest morality? principles imprinted on the memory by lively and sensible images, and well calculated to influence our conduct in the proper discharge of the duties of Masonic and social life—teaching us that when our bodies have been placed in the grave, into which each of us has once, figuratively, descended, our souls may be received into those eternal mansions 'where we shall lift our eyes to the bright morning star, whose rising beams proclaim peace and salvation to the faithful on the earth; where we shall rejoice in that glory and happiness of which a Mason's Lodge should be a type, the sublimity of which the heart of man cannot conceive.

"And, lastly, Worshipful Masters, Officers, and Brethren, we have sung the CXXXIII. Psalm, 'Behold how good and joyful a thing it is, brethren, to dwell together in unity.'

"From this day forward I confidently believe that Lodges and Chapters in Wakefield, acting on the spirit of these words in peace, love and unity, will agree to meet in this new Masonic Temple, and that

'Holy Virtue, by whose aid
In heavenward steps we long to tread,
Bring Love, bring Truth, bring Friendship here,
Bring Peace and Unity sincere.'

This psalm, which was 'The praise of love and peace in Israel,' is your hymn of love and peace in Masonry. If the early Christians used this psalm to give thanks for the union of Jews and Gentiles, let it be yours also for the union of the three Lodges and three Chapters, and as the Catholic Church sings this hymn, so whilst time shall last, let it ever be used where Masonic love abounds.

"As the holy oil poured on the head of the high priest, Aaron, spread all around its sweet perfumes, so let the charity of Freemasons spread itself to all whom its symbolisms reach, in spirit and in truth.

"Nothing should equal the excellence of Masonic Charity. It is the fruit of the spirit. It comes from heaven and makes the Mason's lodge a Paradise on earth.

"May, therefore, in the language of the dedication service, 'peace, plenty, prosperity, unanimity, sincerity, confidence and love, attend these Lodges and these Chapters, meeting within the walls of this Temple, appropriated evermore to Masonry, until time, as we understand it, shall be no more.

"Such are my fervent wishes, as indeed they are those of our beloved Provincial Grand Master, and the Officers of this Provincial Grand Lodge."

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

JUBILEE MEETING AT YORK, 5th SEPTEMBER, 1881.

When it became known among the Masons of York that the British Association would hold their Jubilee meeting in that city, they at once took steps with a view to giving this famous society of *savants* a hearty reception. A Committee from the *York* and *Eboracum* Lodges was chosen, the leading spirits in which appear to have been Bros. T. B. Whytehead, P.M., A. Buckle, P.M., and J. S. Cumberland, P.M. In order to make the meeting thoroughly represent the county, West Yorkshire was invited to unite with its sister Province. The result was most successful. The W. Deputy Prov. G. Master, Bro. Tew attended and contributed a paper. He was supported by his Wardens, Secretary and a large band of brethren from all parts of the West Riding. North and East Yorkshire mustered very strongly, headed by the W. Dep. Prov. G. Master, Bro. J. P. Bell, M.D., whose most interesting address was keenly appreciated. All the members of the British Association who were Masons and all visiting brethren were made welcome. A great number accepted this Masonic hospitality, so that when the Prov. G. Officers, the Grand Officers and all the rank and file were assembled in the Masonic Hall, it was felt that a gathering so remarkable had perhaps never before been seen in the capital city of the County. Its comprehensive as well as cosmopolitan character is shown by the fact that, hearty good wishes were tendered by brethren representing the Grand Lodges of England, Scotland, and Ireland; the Provincial Grand Lodges of West Yorkshire, North and East Yorkshire, Staffordshire, Lincolnshire,

Middlesex, Sussex, Oxfordshire, Durham, Berks. and Bucks., Cheshire, Cumberland and Westmoreland, Cornwall, Devonshire, Gloucestershire, Hampshire and the Isle of Wight, Somersetshire and Warwickshire, and the District Grand Lodges in British Columbia, Canada, New Zealand, Malta, Turkey and Japan.

After the closing of the Lodge a *conversazione* was held, and addresses were given. A glee party also executed a very pleasing programme of music.

Bro. J. Todd P.M. *York* Lodge read a paper on the *Records &c. in the Archives of the York Lodge*. After which came the following address by W. Bro. Tew, entitled :—

“A PARALLELISM BETWEEN SCIENCE AND FREEMASONRY.”

UNITY IN THE OBJECTS OF BOTH.

“Brethren,

“Permit me to echo the sincere aspiration of every member of the Craft in the two Masonic Provinces of North and East Yorkshire, and West Yorkshire, of the heartiness with which we have endeavoured to embrace this occasion of the Jubilee meeting at York, of the British Association for the advancement of Science, to form ourselves, under the auspices of the *York* and *Eboracum* Lodges, into a Masonic Reception Lodge, to give the right hand of fellowship, and a fraternal greeting to all Freemasons throughout the world, attending this scientific gathering in the capital of Yorkshire.

“We, the members of that operative and speculative science, popularly known as Free and Accepted Masons, constantly assert in our Lodges, when opened in the first degree, two astronomical axioms, and from these two we deduce a third. This last is evident, for if ‘The sun is always at its meridian,’ ‘Freemasonry being universally spread over the surface of the globe, it necessarily follows that the sun is always at its meridian with respect to Freemasonry.’

“The sun of Freemasonry was at its zenith in the magnificent reign of our Grand Master, King Solomon, upwards of 2885 years ago. At that same point overhead, opposite to the nadir, ever shining in its universality over the whole surface of the globe, under the Grand Mastership of H.R.H. the Prince of Wales, it is still, as then, at its highest

point of glory and power; and in its meridian splendour and lustrous brilliancy, it still may be said to shine in its benign influences for good upon mankind.

"For fifty years under the auspices of this British Association have freemasons and the great personages of science, been gathered together from all parts of the world once every year for the advancement of science, in order 'to give a stronger impulse and more systematic direction to scientific enquiry, to obtain a greater degree of national attention to the objects of science, and a removal of those disadvantages which impede its progress, and to promote the intercourse of the cultivators of science with one another, and with foreign philosophers;' and thrice, during this period of time, have Science and Freemasonry joined, hand in hand, and foot to foot, within the walls of this ancient city, in unitedly pointing out to the whole world the great lines of direction in which the researches of operative and speculative, of aerial and oceanic science should move; in assigning to every class of mind a definite task, and in vindicating the claims of science to freedom of enquiry into the hidden mysteries of nature.

"At Plymouth, at Sheffield, and this year for the third time at York, the Freemasons have markedly proved themselves the organisers of the meetings of this Association, and have thus shewn themselves to be the true 'Fellow Crafts' of this Association for the advancement of science, and of moral philosophy.

"Dr. Will. McCormac (about to be knighted), of Harley Street, has written an admirable work on the 'Unity of Science;' and a very learned lady, Miss Buckley, has in another work, introduced us to the 'Fairy Land of Science;' and in still another, to 'Life and Her Children, from the Amœba to the Insects,'—

'His parent hand,
From the mute shell-fish gasping on the shore,
To men, to Angels, to celestial minds,
For ever leads the generations on
To higher scenes of being.'—AKENSIDE.

"The teachers of the minds of both these latest of scientific expounders, are the men who, for the most part, are now and have been recognized as masters in their several departments of speculative knowledge,—Lord Milton, Harcourt, Gray, Phillips, Allis, Ford, Smith, Kendrick, Davies, Wellbeloved, and Dr. Bell, the D.P.G.M. of N. and

E. Yorkshire ; as well as those upon whom the mantles of these noble founders of the Association have fallen,—Professors Huxley, Osborne, Reynolds, Ramsay, the President of the Royal Society, the Ex-President, and the acting President of this Association.

“The key-note of these writers and scientific philosophers is, that science is a centre of union amongst us, and that if Miss Buckley in her glimpses of animal life has shewn us the struggle for existence from the amæba to the insects, so has that noble Yorkshireman, one of the founders of the British Association fifty years ago, shewn us in his struggle for existence, for he was a self-educated man—I mean Professor Phillips—‘That the only thing which made the continuance of life an object of desire, was to enjoy the contemplation of the works of nature.’ And he always added—‘The works of nature are works of God—the Great Architect of the Universe.’

“Freemasonry has the same unity of purpose as the unity of science. The concord of its degrees and branches is so to polish and adorn the mind, to enrich it with the most useful knowledge, and to prepare it for the reception of moral and divine truths, that while it searches into the marvellous properties of nature, it further demonstrates the wonderful truths of morality, mercy and charity. Freemasonry indeed contemplates with studious reverence, the splendour of the dispensations of Jehovah’s providence, while the Sciences investigate but the outward exercises of God’s power over matter.

“And what, may I ask, is the second degree of Freemasonry with its inculcation of the study of the liberal arts and sciences but the development of those objects which Freemasonry and the British Association of Science hold to most firmly, and which the outside world, in an age of material progress, is too likely to forget, the ‘beauty and the dignity of knowledge,’ the duty to look on Nature as a more sacred thing, and to view the study of it in a more religious light.

“Science has penetrated everywhere—into the home, the College Lecture Hall, the Mechanics’ Institute, the Board School, and even into the pulpit. ‘Its results are in every one’s hands. Its methods are consciously, or unconsciously, followed by every mind. In every kind of study its influence has made itself felt, the moral philosopher, the editor of a classical poet, the historian, the Biblical critic, are forced to adopt and to follow the rules of evidence, of which the history of science has proved the universal necessity.’

"The idea which may be said to underlie the very conception of science—the idea of law, is now familiar to every one who has the rudiments of education. Science has transformed not only the material aspect of life, but the whole mutual attitude of mankind. Truly it may be said that the sun of Science is at its zenith, and shedding its influences over the whole of the globe.

"The leading facts in the history of the British Association tell us this, but there is much work that remains for us to do, if the Sun of Science has to maintain its meridian in duration, like the Sun of Freemasonry.

"Through the efforts of this Association, and the kindred Institutes and Academies of foreign countries, which compose, in conjunction with it, the many departments of scientific knowledge, since 1831 when the British Association was first formed in York, the universality of its scientific influence has been marked, for the benefit of mankind, by changes greater, more far reaching and more astonishing than are to be met with in long ages of the time that preceded it, fifty years ago.

"And first, one of the greatest changes which has accrued to scientific research is our great advance in appreciating, as our fathers and grandfathers did not, the discoveries and labours of the great men of our earlier times. A flood of light, has, for instance, been thrown upon the works of Newton, of Rumford, and of Davy. Thanks to their genius and experiments, we owe most important discoveries to Colding, to Joule, and to Helmholtz. The importance to mankind of the recognition of the fact, that work can be converted into heat, that heat can be converted into work, and that, while in such conversions there may be a loss of energy in so far as practical terrestrial effect is concerned, there is never any loss in cosmical result.

"For a long time it had been known that it was impossible to create or destroy a single particle of matter ; but it remained to be proved, for the benefit of mankind, that it was equally impossible to create or destroy a single impulse of energy.

"It was known by ancient philosophers that matter was constant ; but it was left for this British Association, and to these men in their labours of recent years, to shew, that matter was constant, although its forms were variable, that energy is equally indestructible, and that heat and light, electricity and magnetism, are only modes of motion,

"To Joule then, we are indebted for the definite law of thermodynamics, or in plain words, how much work must be expended, to procure a certain amount of heat. But equally great advances for the benefit of mankind have been made in another direction. This is a new branch of science, hardly twenty years in existence ; and in only one other direction, viz., that of electricity, has science in our time advanced so rapidly. From a careful study of the laws of radiation and absorption the fundamental principles of spectrum analysis have been deduced. The nebulae have been searched into ; the sun's rotation on its axis has been verified, and an accurate approximation of the distance of the fixed stars made possible. This brief list of results of scientific advance for the benefit of mankind, can only point to Helmholtz's investigations in acoustics, the connexion between sun spots and terrestrial magnetism, and the subjects of contact-electricity, atmospheric-electricity and thermo-electricity, to note how much has been done to contribute to the clear and accurate appreciation of some of the most important scientific problems of our times.

"As an illustration of the adaptability of electrical discoveries to practical uses, it may suffice to state that the Great Northern Railway Co. have contracted with Messrs. R. E. Compton & Co. to light up one of their trains with the Swan incandescent lamps. The initiation of this novel departure from oil lamps to electricity is looked forward to with the keenest interest. Horticulture and agriculture, are similarly in the near future to benefit by the wondrous adaptability of this electric force.

"In these advances of Science, we must couple the labours of Sir John Lubbock, and his tastes for natural history. His researches in zoology were first in the direction of insects and crustacea. He studied the development, structure, and habit, of these lower forms of life, and recorded his observations and discoveries in papers communicated to the Journals of the learned societies.

"His elucidations of the habits of ants, bees, and wasps, are well known. 'On the Origin and Metamorphoses of Insects,' on British Wild Flowers, considered in relation to Insects,' are works of his, and contributions to Science, equally well read.

"In the preservation of the ancient monuments of this country, Sir John Lubbock, as an archæologist, has taken the deepest interest.

As a legislator and an educationist, his views are set forth in his volume of 'Scientific Lectures.' But as the author of the bankers' holiday, he is, perhaps, most popularly known amongst us; and as the honorary secretary to the London Association of Bankers, he is the natural representative and the spokesman with the Government on all questions concerning the banking interest in general.

"Yorkshire Bankers greet Sir John as the President of the 51st meeting of the 'British Association for the Advancement of Science.'

"It is not only our Science, our Banking Laws, and our Commerce that have advanced by 'leaps and bounds;' the whole material conditions of life have been changed during the last half century; and these changes are no where better recorded than in the history of the British Association.

"It is difficult, indeed, to realize the conditions in the midst of which the British Association was born. England then differed notably from the land we now inhabit. No railways (the Manchester and Liverpool line had only been opened a year or two), no telegraphs, no Reform Bill: our Navy was still 'the wooden walls of Old England'; Oxford and Cambridge were close Corporations; South Kensington, Board Schools, and Technical Colleges, were in the far future; Science was mostly spoken of as Philosophy, and 'Philosophical Institution' was the dignified title given to the few local societies that then existed; George IV. had been dead only about a year, and London was scarcely half its present size; half the world was unexplored; Australia was only a penal settlement; Melbourne did not exist. The Sciences were but accumulations of apparently unrelated facts; their students were groping in the dark after some thread that would unravel the mystery, trying to comfort themselves with final causes; the correlation of the physical forces had scarcely been dreamed of; Darwinism had not even been thought of by its founder; and the very nomenclature of many departments of Science would read like a foreign tongue or the language of childhood to a South Kensington tyro of the present day. The useful arts, which are so dependent for their progress on the discoveries of Science were, many of them, in a condition of crudity, their methods rude, and mainly empirical."

"But the change that is at least as remarkable as those which have been brought about by the 51 presidents, by steam, or by electricity,

is the mental change that has come over the world during these 50 years. Knowledge, by an inevitable law, has compelled its own recognition.

"Freemasonry, older than Science as an abstract profession, equally claims that it has done much for the outside world, and has done much also for its own members. It has identified itself with every section of society. It has spread its lodges and its members over every part of the habitable globe. It has made its influence felt by its system of morality, of mercy, of charity, as well as by its investigation into the mysteries of scientific research. It prides itself as the Conservator of that architectural knowledge with which Solomon by his wisdom identified himself, and with which, as a Great Master builder, he made his name famous throughout all generations of men; Solomon who possessed the greatest knowledge of science of his day, who was the mighty master of wisdom, before whom the most potent of invisible spirits is said to have bowed in lowly submission, who could interpret the speech of beasts and of birds, and from whom no secret power of germ or herb was hidden.

"We, brethren, are searchers this day into his wisdom and philosophy.

"In the same wisdom-spirit of our wise Master, we 'incline our ears to wisdom' and 'apply our hearts to understanding;' we 'thirst after knowledge;' we 'seek her as silver,' and 'search for her as for hid treasures,' that we may find the knowledge of Jehovah and understand the fear of the Grand Geometrician of the Universe.

"Masonry is a science confined to no particular country. Wherever arts flourish there it flourishes also. As architects and master builders, our works stand unrivalled in the world; Yorkshire teems with examples of our constructive skill. And whilst Freemasonry displays the effects of human wisdom as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

"Its speculative branch is interwoven with religion. It leads the contemplative to view with reverence the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator.

"Freemasonry in its two divisions of human and moral Science, is general and universal in its application to mankind—its purposes are

benevolent and charitable. Virtue, the grand object in view, shines on the mind, enlivens the heart, and operates, without respect of persons, to make men happy in this world and to enable them to look forward to happiness in the Grand Lodge above. And the universal principles of the Art unite with Science in every effort for making 'the whole world one Lodge, and every man a brother.'

"There are many other points in connection with the history and organization of Freemasonry and its contact with Science which I should like to mention, but time fails me, and I must conclude. Sufficient, it has, like Science, outlived much misrepresentation, vituperation, and ridicule; and so long as the world lasts, there is no reason why it should not maintain its usefulness for all generations yet to come, with its sun always at its meridian.

"At one question only does Freemasonry halt,—but one, over which scientific speculation is ever exercising continued research,—What is life? and what is that which an animal or a plant gives up when it is said to part with life?

"Science would treat this question as something not separate from organization. Freemasonry speaks of life as a vital principle, something separate from organization, and regards it (to use the words of Joseph Green) as 'a power anterior to the order of thought, to the organization which animates, maintains, and repairs.' Science unfolds to us a knowledge of how the forces act, but tells us nothing of their origin, and this, in respect of life and mind, the Freemason most earnestly studies to know. There is nothing in Science which has yet determined the order of precedence among the forces.

"The Freemason finds the safest guide in the volume of the Sacred Law, in the wisdom of Solomon, and in the manifold evidences of the Christian faith. These, by scientific men—some scientific men—have often been looked upon in their researches, as if opposed to science. Freemasonry prefers to examine facts by the light of divine truth, and to wait. Time, or if not, eternity, will prove that Science and Christian theology are but two sides of the truth. It will prove that both sides have known only in part: 'For eye hath not seen, nor ear heard the wonderful things stored up by God, for those who love Him.'

Wisdom and Spirit of the Universe !
 Thou Soul, that art the eternity of Thought !
 And giv'st to form and images a breath
 And everlasting motion."—WORDSWORTH.

"Science and Freemasonry, with their unity in diversity, and diversity in unity, thus combine in the universality of their object, to benefit mankind. Let us hope that under these conditions the meridian splendour attained by each, may never approach the nadir of their influences for good ; that with vigour and enthusiasm both may lead most flourishing lives ; and that this Association and its Masonic members, welcomed within the walls of these ancient City Lodges, will exercise as much influence on scientific pursuits in the future, as Freemasonry hopes also to do upon the Arts and Sciences, and as both have done upon those of the past. Whatever be their ultimate fate, they must leave the world better than they found it, and the attitude mankind must cherish to the British Association and to Freemasonry, is one of gratitude for the incomparable services which both have been able to render.

"It is a pleasure to greet the learned Deputy Prov. Grand Master of this Province, Dr. Bell. The greatest harmony prevails between the Lodges of North and East Yorkshire, and the 66 Lodges and 3,000 members of the Craft in West Yorkshire, all of whom are working in the paths of literature, of education, and of science, and for the development in every department of mining and manufacturing industry for the welfare of mankind.

"The charitable funds of both Provinces are in active operation, and are effecting much real good, both generally and locally ; and on behalf of Sir Henry Edwards, my Prov. Grand Master—whose sympathies you cordially possess—I would say, that the only rivalry we have with Science, is that of trying whether Freemasonry or the British Association shall best carry out the true and genuine principles of the second degree, and of scientific research.

"Behold, how good and pleasant a thing it is, brethren, to dwell together,' and work together 'in unity,' in the Temple of Freemasonry and in the Temple of Science."

No pains were spared by the York brethren to add to the evening's enjoyment ; and a special feature of the entertainment was the exhibition

of a very large and extremely valuable collection of MSS., documents, books, and Masonic *curios*, lent for the occasion by the lodges and brethren of both provinces.

On a subsequent occasion W. Bro. Tew gave an Address to the British Association. This was when it met in Leeds in September, 1890. A large and brilliant assemblage took place at the Masonic Hall, Great George Street, in that town, where the Worshipful Masters of the eight Leeds Lodges received their Masonic scientific brethren. Bro. Tew, then Rt. W. Provincial Grand Master of West Yorkshire, in the name of the whole Masonic community of the County welcomed the members of the Association to Leeds.

During the years 1880—1884 the Deputy Prov. G. Master's activity, energy, and perseverance in the interests of the Craft were extraordinary. It is quite impossible to do more than barely mention many of the meetings he attended and the papers he read. In addition to those already given, and without including Provincial Assemblies, Craft, Arch, and Templar, Bro. Tew was present at the Installations of Bro. John Shaw, *Britannia*, 139; Bro. John Leach, *Probity*, 61; Bro. Ainslie, *Excelsior*, 1042, and Bro. W. Lawies Jackson, M.P., *Fidelity*, 289. He attended the Centenary Festival of *Saint George*, 242, Doncaster; visited *Goderich*, *Holme Valley*, *Friendly*, and numerous others; opened bazaars at Holmfirth and Castleford; dedicated to Masonic uses new rooms for *Aire and Calder* Lodge, 458, Goole, and *Saint George's*, 242, Doncaster; consecrated the *Beaumont*, 2035, and the *Prudence*, 2069; laid corner stones of a new lodge at Meltham, of the Dewsbury Infirmary, the Delph Mechanics' Institute, and the Mission Church Whitwood Mere; took a most prominent part in the Masonic reception of H.R.H. Prince Leopold, Duke of Albany, at Huddersfield; and exercised a general supervision in the whole Province, the now failing health of the Prov. G. Master, Sir Henry Edwards, very materially increasing Bro. Tew's labours and responsibilities. As Sir Henry himself said of him*: "There are few to equal him and none to surpass him in his tact and knowledge of working a lodge or giving instructions in the mysteries of the Craft; he is personally beloved, he is indefatigable in his work, he is most charitable, and a good example to all."

With such an accumulation of material it will be seen that selection

* At Pontefract in 1880, at a meeting of the Prov. G. Lodge.

is difficult. Addresses were given by the W. Deputy at all these functions, addresses specially adapted, not only to the particular ceremonies, but varied and locally coloured so as to interest and instruct his hearers. Bro. Tew's astonishing power of adapting himself to his circumstances and surroundings, his versatility, his ready sympathy, the remarkable courage of his convictions—these are only some of the qualities illustrated and displayed in the papers he so carefully prepared. Free from prejudice and full of charity, he would open a bazaar in the interest of an Independent Chapel, read a paper at a Young Men's Christian Association, lay the corner stone of a Mission Church in a hitherto forsaken corner of a widely-scattered parish, or attend the sittings and perhaps join in the discussions of some learned scientific society. Then his zeal was equalled by his industry. How he laboured to make the Centenary Celebration* at Doncaster a success. Doncaster being his native place, he was at home in its history and its associations. On the departure of Sir Henry Edwards, after the whole day's proceedings had passed off so well, thanks to the energy and enthusiasm of Bros. Delanoy, Fred Rand, F. D. Walker, Bolsover, Verity, Axe, and Fox, the W. Deputy took the chair, and in reply to the toast of his health, made a speech which is an example of Bro. Tew's pleasant style. I quote a part of it :—

SPEECH AT THE BANQUET, *SAINT GEORGE'S LODGE*,
242, DONCASTER. CENTENARY FESTIVAL.

✓ "Freemasonry is the most fascinating science of the day. It is most popular, most charitable; it is useful and universal over the globe. The Order enjoys a love for scientific enterprise, a love for order, for the ambition and acquisition of knowledge, and to use that knowledge so that we may be more extensively serviceable to our fellow creatures. Freemasonry is worthy of cultivation, of encouragement, and of our approbation. The records of *Saint George's Lodge*, under whose banner we have been handsomely received to-day, furnish several illustrations that benevolence is our foundation stone and charity our cope-stone. The centenary of this Lodge's institution recalls to our minds many names associated with the history of Doncaster; their virtues, their geniuses, their deeds of charity all claim remembrance and

* 6th October, 1880.

recognition.] It was Will Radelyffe, of the 30th degree, who helped Edward Miller, Mayor of Doncaster, and organist of our Parish Church, to write his history of this town. It was in October, 1782, two then promising members connected with this lodge, Dr. Chorley, my grandfather, and Mr. Branson, who started your charity, the Doncaster Dispensary. To Tetlow, of Knottingley, you owe the translation of your charters from Richard I. to James II., and to William Sheardown, whose history is a remarkable one of industry and energy and literary ability, you are indebted for the publication of Miller's history. The Prov. Grand Master, in his address has, however, awakened a few other memories. From this place or its vicinity, sprang Richard Plantagenet, whose intrigues gave rise to those bitter contests between the houses of York and Lancaster. It was Role, a hermit from Hampole, who attempted first to translate the Bible into English. Thomas Scott became an Archbishop of York. You also claim Francis Frobisher, your Mayor in 1535, as the Father of Queen Elizabeth's famous Admiral. One of your Vicars, assisted by this Lodge, established the first Sunday School in this town. There was enacted in Doncaster the tragedy of Rainsford's murder in 1647, still shrouded in mystery. Sir Philip Monckton was a prisoner at Belvoir Castle in 1648. Viscount Galway, Sir Ralph Knight, and R. Molesworth were townsmen of Doncaster, and remarkable for their devotion to the house of Stuart. My grandfather was a cornet and my father a captain in the Wath troop of Yeomanry, whilst in your old churchyard lie the bones of several of my ancestors. Here I was born and passed my early youth. Before the passing of the Municipal Act I was made a Freeman of Doncaster, and to-day it is my good fortune, as the Deputy Prov. Grand Master of West Yorkshire, to thank the *Saint George's* Lodge for the reception they and the craft have given to the Grand Lodge of this Province, and for the compliment paid to the office I have the honour to occupy. I shall ever remember this visit to Doncaster."

✓ The celebration of the Centenary of the Lodge of *Saint George* 242, Doncaster, which took place on the 6th October, 1880, was an important Masonic event; and there were special circumstances in connection with it which considerably increased its interest. It should form a striking chapter in the history of West Yorkshire Freemasonry, and it is with much regret that I cannot take a more prominent notice

of it here. It is given to few Lodges to be able to produce a list of the names of an unbroken succession of Worshipful Masters extending back for upwards of 100 years. That is however what the Lodge of *Saint George* can do.* Every year is accounted for, there is not a single link wanting. This is only one of the many circumstances which were brought out in 1880 by the patient and studious efforts of the then W.M. Bro. Delanoy, circumstances which well deserve more than passing notice. As, however, the W. Deputy was on this occasion second in command and the Rt. W. Prov. G. Master Bro. Sir Henry Edwards himself was present and conducted the proceedings, I am precluded from entering into details. I propose however to give the paper which W. Bro. Tew read four years later to the Lodge when the premises in Nether Hall Road were consecrated and dedicated. That will incidentally throw light on the proceedings of 1880. One thing however I think should be mentioned, showing the interest he took in Doncaster and the Lodge of *Saint George*, viz.: that whilst Sir Henry Edwards defrayed the cost of the Centenary Warrant, Bro. Tew presented Centenary Jewels to be worn on the officers' collars.

CONSECRATION AND DEDICATION OF PREMISES IN NETHER HALL ROAD.

It appears from circumstances which the following paper will explain that it was necessary in 1884 for the Lodge of *Saint George* to secure new premises for Masonic uses. These were obtained, and on the 7th March of that year, were duly consecrated and dedicated by W. Bro. Thos. Wm. Tew, Deputy Prov. G. Master. Attended by a considerable number of his officers, Bro. Tew with all the ceremonial customary on these occasions solemnly set apart the rooms for Freemasonry, and, as was usual, did not leave the Lodge without impressing important lessons on his hearers, and emphasizing the duties and responsibilities of the brethren of Lodge 242. He delivered the following

ADDRESS,

[New Rooms, Nether Hall Road, Friday, 7th March, 1884.—Bro. Bolsover, W.M.]

“Brethren,

“In accordance with the programme of this afternoon’s ceremonial,

* This list with other interesting and valuable information relating to the Lodge of *Saint George*, was published in the local papers of that date.

I have now to address you on the occasion which has brought the Masonic bodies of the Province of West Yorkshire again to Doncaster.

"The circumstances of our meeting under the Banner of the *Saint George's* Lodge, No. 242, may be briefly summarized.

"In the records of this Lodge, from its commencement in 1780, there is no notice of its consecration for the exercise of our Masonic ritual, or of its dedication to the sublime principles of our Masonic system.

"The Lodge was transferred from the Red Lion Hotel, on the 9th November, 1785, to the Guildhall.

"The then Mayor of Doncaster, Mr. G. Pearson, 'mentioned the request of the Brethren to hold the Lodge in the Council Chamber,' and the Corporation 'were unanimous in granting their request.'

"All honour to the Mayors and Corporation of Doncaster for 99 years housing this Lodge under the sheltering roof of their Guildhall, and also the Chapter attached to this Lodge since 1820.

"In that Guildhall on the 6th October, 1880, you together with Sir Henry Edwards and the officers of the Provincial Grand Lodge of West Yorkshire celebrated your centenary, Bro. Delanoy being W. Master of the *Saint George's* Lodge at that interesting time.

"This Lodge room was found latterly to be incommensurate with the demands and requirements of Freemasonry, and the smallness of the apartment also somewhat militated against an augmentation of novitiates into its ranks.

"A movement was made in January, 1879, to build, by shares, a Masonic Hall, to commemorate the Centenary Festival, but the circumstances being inopportune the proposal fell through. This wish, however, did not die, but smouldered in the hearts and minds of those brethren who have done much, by example and precept, to keep alive the beautiful spirit of Freemasonry, and who have in the most fraternal manner moulded the destinies of the Lodge and Chapter in Doncaster.

"However, a propitious opportunity presented itself, and Bros. Delanoy, Hartley, and Walker, on behalf of the Craft, have taken on a lease of ten years this richly furnished suite of rooms, for the operative and symbolical purposes of Craft and Royal Arch Masonry.

"On the 25th January, 1884, I was invited here, and I then, on behalf of the Provincial Grand Master, Sir Henry Edwards, instituted

these Nether Hall premises for the exclusive purposes of Freemasonry in all its various branches, 'until further time and circumstances necessitated consecration and dedication.'

"The requisite assurance having been forwarded to the Prov. Grand Sec., Bro. Henry Smith, that these rooms will, for the next decade, be thus exclusively used, I have therefore acceded to the request of the W. Master, Officers, and Brethren to proceed with the ceremony of Consecration and Dedication, and thus consolidate the establishment of the Lodge, and complete the 104th year of its unbroken and brilliant history.

"Sir Henry Edwards desires that I will take this opportunity of congratulating the members of this Lodge on the transfer of their Warrant to these new and commodious apartments.

"And now, what is the motive which you may have had before you in bringing about this ceremonial? Is it that you may separate yourselves from the outside world 'for a brief time, to study the liberal arts and sciences, to estimate the wonderful works of the Almighty Creator, in order to render yourselves more extensively serviceable to your fellow creatures?'

"If that is so, you can only attain these good things by perseverance, brotherly love and mutual forbearance. You must be obedient to the Constitutions; you must be faithful to your obligations; you must be loyal to the five points of fellowship, and you must apply the working tools of the three Degrees, not only as operative but as speculative Masons, to your morals and conduct. You must learn too, to be 'active in goodness and in charity.'

"Whatever may be the source of your Masonic activity, you must each of you, so far as you can, persevere in the way of excellence, pursuing any Masonic attainment which the Craft opens out for you, in order that you may enjoy human freedom, and exercise your human faculties in that which belongs to humanity, viz., the knowledge and love of Jehovah.

"The Freemason must make sure of his knowledge.

"Our Royal Grand Master, King Solomon, says, 'There is a man whose labour is in wisdom, and in knowledge, and in equity.' 'For God giveth to a man that is good in His sight, wisdom, and knowledge, and joy.*

* Ecclesiastes iii., 21-26

"But your knowledge must be real, and knowledge to be real must be of real things. It must comprise historic facts, Bible truths, the liberal arts and sciences, the great laws of space, time, and motion, from the combination of which such valuable deductions may be drawn.

"Masonry, therefore, teaches us to seek knowledge wherever it is to be found; to master the universal map which Jehovah is for ever unrolling before the eyes and minds and understandings of all of us, that we may find joy and goodness in the revelation of the hidden treasures of wisdom and knowledge.

"Knowledge at its best, however, will vanish away; but the effect on the Masonic character, of the earnest, persevering, successful acquisition of knowledge and love of God, is permanent, it is stamped with the seal of eternity.

"To believe in the name of Jehovah, 'to love Him with all our hearts,' 'to honour His holy name and His word,' and 'to serve Him truly all the days of our life,' 'to fear God and keep His commandments' is the summary of a Freemason's faith and practice, which corresponds with the commandment of old, 'that we should love God and our neighbour.'

"We, as Freemasons, must stir up this heaven-born gift, this charity, this love, and exhibit it in our Lodges, that it may be fed into brighter, stronger life.

"Let us now briefly refer to the examples given us as patterns of character and capacity in a Freemason.

"Moses 'drawn out' of the Nile, 'mighty in words and deeds.' His high commission, his humility—yet the leader, the chief, the impulse-giver to every individual in the entire Israelitish host. The Exodus, the long wandering, the giving of the law, the establishment of the Tabernacle, the Levitical worship, the approach to Palestine, his parting charge to Israel, his dying song—all these invest his life with a peculiar pathos.

"In carrying out his grand work, Moses attained to a dignity without parallel amongst men. He was too great to have a successor. So his work finished with his own life. *Obedience to Jehovah* is his life's lesson to us.

"Take next the Shepherd Boy—the sweet psalmist of Israel. Different ages of our life bring different tones of mind with them. What

is David's tone at the end of his reign? He planned the erection of a monument—a Temple, 'so exceedingly magnificent,' as he says, 'that the fame thereof should be in all lands.'

"Sin he had known, and forgiveness he had known, and conquest, and poesy, and liturgy, but all were shadows beside this grand truth of truths, this knowledge above all knowledge. King David says—'I knew that Thou triest the heart and hast pleasure in uprightness.'

"For the nation he prays, 'that God would keep it for ever;' and for Solomon, our Royal Grand Master, he entreats that Jehovah will give him 'a perfect heart to keep Thy commandments, Thy testimonies, and Thy statutes.'

"*Sincerity, Truth, Justice and Uprightness*,—these are the substance of his life's lesson to each one of us.

"In studying the history of Solomon (the peaceful one), we find, as a Mason, that he was the most learned, the most scientific, and one of the most laborious that ever belonged to the Royal Craft.

"In compliance with his own choice, he was endowed with a wisdom which has identified itself with his name throughout all generations of men. He had riches and honour and magnificence and glory commensurate with this supreme wisdom, which enabled him to realize his father David's most cherished longing—the building of the Temple.

"Yet Solomon shewed himself wanting in that higher wisdom which would have made his reign, at its close, as prosperous and as glorious as might have been expected from the fair promise of its commencement. He died, and how little lasting benefit to his own people did our Royal Grand Master bequeath, notwithstanding his rich stores of wisdom, notwithstanding his wealth and his magnificence, notwithstanding his exceptional opportunities for good!

"Solomon had failed to ask that his wisdom might be blended with holiness. Solomon's life admonishes us that his glory was but a species of 'vanity of vanities,' because it wanted that purity which alone can come from the hand of God.

"So also Solomon's Temple could do nothing by itself. The beautiful stones, the perfect ashlar, the winding staircase, the porch, the famous

pillars, could do nothing for minds whose bent was only earthen; and the temple perished, destroyed by fire 588 B.C.

"How does this affect us? What is true of the Temple is true of all man's goodliest works. The whole fabric of society may be admirably legislated for, but the people must be full of the spirit of legislation or it will come to nought. In all things, great and small, people must live, with, and in the assurance that, a life, pure in God's sight, should be our aim, not the exaltation of Temples, Architecture, Churches or Orders.

"The restoration of the Temple by the armed labourers of Nehemiah is a noble illustration of the symbolical restitution of the spiritual Temple. It is a vivid example of the way in which in this world, all highest and holiest work is done for Jehovah. Such work does not glide onward, evenly, every stroke telling, every effort at once repaid.

"Steadfast, unflinching labour, through trouble and hindrance, is the method by which at once God's high purposes are accomplished and His servants disciplined and perfected.

"What hero ever felt that his plan prospered, as it might have done, had all they on whom he depended, co-operated with him earnestly? And was not Nehemiah a hero, an illustrious patriot, a wise, judicious, provident and upright statesman? a loyal, brave, true hearted and generous man, and above all, as perfectly religious a man as ever did honour to human nature? He prayed and continued his work, and he completed it.

"Again, in the fulness of time there was a still greater glory in reserve for this second Temple; for this was it which Christ in the flesh honoured with His own presence. So with us. We are God's 'redemption,' and He has promised to dwell in us and that we shall dwell in Him. Whether He sound the alarm by the volume of the Sacred Law, by the events of our lives, by the words of His ministers spoken in due season, by the thoughts of our minds even in the midst of duty, let us arise as Masons at once, and seek His will more perfectly.

"The lives of the patriarchs are examples enriched with deep meaning; they blend with the ideal of what is possible for Freemasons, and new forces will gradually enable us to imitate them. Their lives are links between God and man, witnesses who have put on record what they found and knew of truth. They have taught us to depend more upon Jehovah Himself, to infuse new strength into our wills.

"Let us listen, let us believe, and then we, like them, shall find the 'truth,' as it is in Christ.

"Sacred and profane history is a record of the successive manifestations of truth in the life of man.

"I. Mark then, first, that when the last apostle died, English Church history begins. With marvellous hope, this marvellous mission, the Church, is launched by the hand of the last apostle to form mankind into a perfect unity and polity, to elevate human nature until it too, is, like the smooth ashlar—perfect in all its parts.

"II. And how shall we characterise the next age which follows on this?

"It is the age of Martyrs. What shall we take as typical of that age? Let us take the martyrdom of Polycarp,* the disciple of Saint John.

"You remember his last words as he stood in extreme old age, bound to the stake, with the faggots under his feet. Are they not the key notes of the strain which animated all who followed him? 'The World'—that portion of it which was identified with the real history of the past and of the future, believed in the name of Son of God.

"III. The next age is the age of organization.

"Cyprian†—trained in the practice of the Roman Law—twice a year gathered together the bishops of Africa for the purpose of debate. With him organization grew. But the system which attracted most notice in the heathen world, was that grand institution of Benevolence, a principle as unknown to Greek or Roman as it is essential to Christianity, a principle which it is the peculiar province of Freemasonry to develop, and which is still capable of further extension and usefulness.

"IV. Then came the age of great Councils.

"By powerful intellects infinite subtleties were met. Men had brought with them into the Councils their half magical creeds, their philosophic watch-words or their cherished superstitions. The great

* Polycarpus, one of the apostolical fathers, was born at Smyrna. The dates of his birth and of his martyrdom are uncertain. He is said to have been a disciple of Saint John the Divine, and by him to have been consecrated Bishop of Smyrna. On being led to death the pro-consul offered him his life if he would revile Christ. "Eighty and six years have I served Him," was the reply, "and He never did me wrong, how then can I revile my King and my Saviour?"

† Cyprianus, a celebrated father of the Church, was a native of Africa. By birth a Gentile, before his conversion to Christianity, he taught rhetoric with singular success. He became Bishop of Carthage, A.D. 248. He was beheaded A.D. 258. His works which have come down to us are lucid and eloquent.

Councils cleared away these superstitions and inventions, and left the Truth of the Son of God standing out in its simplicity, in its awfulness, irrefragable and unmistakable for ever.

"The one great type was the Council of Nice,* when the Emperor of the World sat amongst them, and on the throne of state was laid the roll of the Scriptures of the Old Testament and the New.

"V. Pass we now to the times that followed the overthrow of Rome.

"Conceive how civilization ceased. How all the world was covered with a flood of war, how brute force and the storm God were worshipped. And how was it regenerated? How were the art, and the learning, and the wisdom, and the religion of the old Christian Empire restored?

"It was by the missionaries. The most Western Island, and our own, for two and a half centuries were the nursing place of the Great army of missionaries who mark this age.† Winifred of Devonshire by his personal efforts and those of his disciples, in the course of 15 years established schools, instituted worship and organised bands of teachers amongst the wildest nations of the wilderness of central Europe.

"VI. Then came the Monastic age, and the Monastic Orders.‡

"The Monasteries were beyond all price in those days of misrule and turbulence: they were places where (it may be imperfectly, yet better than elsewhere) God was worshipped; quiet and religious refuges for helpless infancy and old age; a shelter of respectful sympathy for the orphan maiden and the desolate widow. They were the central points whence agriculture was spread over bleak hills, and barren downs, and marshy plains; they dealt bread to thousands who would otherwise have perished with hunger; they were the repositories of the learning which then was, and the well-springs of the wisdom which was to be; they were nurseries of Art and Science, giving the stimulus, the means and the reward to invention, and aggregating around them every head

* Nice or Nicœa, in Bithynia. The Council at which 318 Bishops attended met in A.D. 325. It was the first general Council and was summoned by Constantine in order that an authoritative opinion might be expressed touching the heresy of one Arius, a presbyter of Alexandria. Arius was condemned and banished, and in order to set forth true Christian faith the Nicene Creed was drawn up.

† *Vide* Canon Farrar's *Saintly Workers*.

‡ *Saintly Workers. Vide Supra.*

that could devise and every hand that could execute ; they were the nucleus of the City which in after days of pride, should crown its palaces and bulwarks with the towers of a Minster, or the cross of a Cathedral.

"In the construction of these edifices, the Freemasons were the Master architects, the operative element, the builders. They were the working Masons of the middle ages. They passed from place to place, and where they came as skilled craftsmen, they needed means to make themselves known to their brethren in the guilds, and thus claim their hospitality and support.

"Writing was an accomplishment not generally acquired ; hence the necessity of signs, tokens, and particular words, known only to these operative craftsmen.

"VII. Then came the Reformation, which gave us the Articles of Religion : the age of Luther, Cranmer, Latimer, Knox and Browne, &c.

"Operative Masonry did then decline, and all but died out with the dissolution of the religious houses, but revived again as speculative Masonry after the Restoration, when the bloodshed of the Civil Wars had ceased.

"From this time onwards to the present day, Princes of the blood and distinguished persons, have held offices in the Craft ; and now, under H.R.H. the Prince of Wales, by its 2013 Lodges, Freemasonry has, it may be said, spread itself all over the habitable globe.

"This is an age of Freemasonry. Founded in ancient times by a God-fearing King—built upon the historic facts of Old Testament history—its every symbol derived from Scriptural tradition, it has ever prepared the way for the more spiritual mysteries of the Christian community.

"To Christian, Jew, Moslem, and Parsee, the doors of a Masonic Lodge are open ; for they all hold that divine truth, which had been revealed when Masonry was founded, that 'There is but one living and true God, everlasting, without body, parts or passions ; of infinite power, wisdom and goodness ; the Maker and Preserver of all things, both visible and invisible.'*

"Freemasonry depends upon this—whatever is good must be

* First of the Thirty-nine Articles of Religion.

brought into the Lodge—whatever is bad, and really hostile to true religion, piety and virtue, it is the duty of the Craft to reject.

“The best legacy Provincial Grand Lodge leaves you to-day, is the memory of the good examples I have quoted. The history of your Lodge also teems with the charitable deeds of your good men. The Rev. W. Wray, Vicar in 1782; Bros. Childers, Copley, Miller, Galway, Fardell, Mason, Webb, Baxter, Dennison, Hartley, Walker, Delanoy, Parkin, Rand, and your present W.M. Bro. Bolsover, besides others too numerous to mention, their predecessors in the chair, whose unbroken succession goes back a hundred years, have all spoken earnest words, and done good deeds in their day and generation, and bequeath to their successors the legacy of their good example.

“My relative, the late Charles Jackson, in his account of the Doncaster Charities, past and present, has shewn you, after the dissolution of the convent of the Carmelites, in 1538, the identification of operative Freemasonry with these numerous institutions of Benevolence.

“The records of *Saint George's* Lodge, by Bro. Delanoy, take up the speculative identity of the Craft with your noble churches, your schools, your Infirmary, and Dispensary, your Deaf and Dumb Institution, and the like, and detail the sympathetic and pecuniary support this Lodge for the past 100 years, has given to one and all of them, carrying on the good deeds of those who have left faithful memories behind them.

“And so, may it even be, that the thankful, though silent tears of the widow or the orphan—of the deaf, the dumb and the blind, and the gratitude of those who, without your assistance would be without hope, may be your abundant reward; a reward you may cherish even when, with some of us here present, the silver cord, which now so firmly binds us together, may be loosed, or the golden bowl which contains our oil of peace or wine of joy and gladness, may be broken—for the remembrance of kindness may reflect an after glow on other times.

“Brethren, be faithful to your principles, and to yourselves; strive to be living stones in your symbolical temple, and worthily to adorn that spiritual house of many mansions whose builder and maker is the Lord.

AIRE AND CALDER LODGE, No. 458, GOOLE.

In the year 1883, the brethren of the *Aire and Calder Lodge* No. 458, Goole, transferred their Masonic furniture and belongings from premises in Ouse Street to well-appointed and commodious rooms in Boothferry Road. On Friday, 14th December of that year, the W. Deputy, Bro. Tew, dedicated these rooms, and high festival was kept. On that day, Bro. Ezra Gooderidge retired from the W. Master's chair, and Brother Henry Wilson succeeded.

On this occasion Bro. Tew gave a stirring address to Lodge 458, in which he happily combined a brief sketch of its history with an earnest exhortation to its members. As however, examples of the W. Deputy's style at dedications, have already been given, and as the great event of 1885 is so near, room only for a synopsis of this paper can be found. He commences by eulogising the members of *Aire and Calder Lodge*, of whom it is clear he has a high opinion. He describes them as well skilled in the symbolical degrees, versed also in the knowledge of the Arts and Sciences, most accomplished and genial Masons, and worthy of the most sincere congratulations and commendations for the efforts which had culminated in that day's proceedings.

Touching on the progress and advance in population and material prosperity of Goole; by statistical information dating from 1811, Bro. Tew traces the development of its canal and maritime enterprise until the present day, and prophesies still further onward movement.

Its warrant, signed by H.R.H. the Duke of Sussex,* and dated 26th March, 1839, demonstrates, he shows, that Lodge No. 458 (originally 672), whilst not claiming any pretensions to antiquity, has yet attained a respectable age. It met, Bro. Tew points out, in the first instance, at the Lowther Hotel and its first W. Master was Bro. T. Jaques.

In October, 1841, it was visited for the purpose of consecration by Bro. Charles Lee, ~~the~~ Deputy Provincial G. Master of West Yorkshire, who cautioned the Goole brethren, as in fact he did every Lodge, against too readily admitting men into the Order. On that occasion an address of welcome was drawn up for presentation to the Grand Master of All England on the occasion of his visit to York, then imminent.

In 1843 the W. Deputy notes that the *Aire and Calder* brethren

* Vide note, p. 109.

took a prominent part in the laying of the foundation stone of *St. John's Church* in Goole.

Removing in 1848 to the Sydney Hotel, Lodge 458 went steadily on in Masonic progress, and entertained Provincial G. Lodge, under the presidency of W. Bro. Bentley Shaw in 1865, and again on the 6th July, 1870. On this last occasion, after the business of the meeting was completed, the brethren were treated to an excursion on the Ouse, a steamer having been specially chartered for that purpose.

In 1872 the warrant was transferred to private rooms in Ouse Street, and it was whilst here, that the W. Deputy Bro. Tew first made his official visit to them. Subsequently in 1877 and again in 1880, Bro. Tew accepted invitations to be present and now, having secured these very suitable premises, he tells them how pleased he is to come amongst them once more, and especially for so congenial a purpose. He then explains and illustrates the meanings of consecration and dedication ; points out and defines their duties and obligations ; shows that the perfunctory observance of ritual does not constitute Freemasonry ; that without sympathy, without charity, without fellowship, all is vanity, and impresses upon them the beautiful truth that, in the unequal conflicts of this life, there are many who would certainly succumb, were it not for the helping hand, the kindly heart and the soothing word of some compassionate soul who, acting up to the teaching of the Craft, puts into practice the glorious principles which permeate our system, and thus lives the life of a true brother, a worthy Freemason.

Self-love but serves the virtuous mind to wake
As the small pebble stirs the peaceful lake.
The centre moved, a circle straight succeeds
Another still, and still another spreads,
Friend, parent, neighbour first it will embrace,
His country next and next all human race.

Lodge 458, hitherto so flourishing and prosperous, has latterly felt the buffets of ill fortune. On the night of Thursday, 28th January, 1891, a fire broke out in the building in Boothferry Road of which the Masonic rooms were a part. The lower portion of the block is fitted up as shops and it was in one of these, that the flames were first observed. Spreading with great rapidity, the lodge room was speedily reached and the destruction was complete ; pedestals, furniture, pillars, carpets, aprons, all were

burnt, but worse than this, the Warrant of the Lodge and the Chapter Charter were both consumed, and with them the Lodge Minute book. Nothing on the premises appears to have been saved and the preservation of the Lodge register—all that can be said to have survived—arose from the fact that at the moment, it was not in the care of the Secretary. All good Masons will sympathise with the brethren of *Aire and Calder* Lodge under so terrible a calamity. It is a disaster from which they can never recover. New furniture may be procured, a new abode selected; they can easily obtain fresh aprons and jewels; they may even get a fresh warrant, a warrant of confirmation, but nothing will restore to them the records of their lodge, the minute book in which their history was portrayed, their transactions related. Surely an event of this kind should be a warning and a lesson. Fire-proof safes should in all instances be obtained so that warrants, minute books and all valuable records may be protected. As to the rest, a summary of the career and progress of the Lodge 458 might without difficulty be made, if the Past Masters put their heads together and compared notes. Every one would be able to re-call some circumstance, some event of interest. These being compiled and entered in a new transaction book, might be authenticated by the signatures of the fathers of the Lodge and might form, not only a nucleus, round which other facts might be gathered, but also a foundation upon which the beginning of the new history might rest.

CONSECRATION OF *BEAUMONT* LODGE 2035, KIRKBURTON.

During the year 1884, W Bro. Tew consecrated two new Lodges, *Beaumont* 2035, situate in the old village of Kirkburton near Huddersfield and *Prudence* 2069, Leeds. The former event took place on the 8th of May and, as was natural, caused no small stir in the village and neighbourhood. Those chiefly concerned in founding the new Lodge were Bro. John Barnicott 275, Benjamin Oxley 1783, William Schofield P.M. 290, W.M. designate, William Fitton P.M. 1783, Henry Shaw P.M. 521, Rev. P. F. J. Pearce P.M. 275, W. T. Sugg P.M. 149,

J. Wordsworth P.M. 1462, Wm. Hy. Jessop P.M. 521, L. B. Brierley W.M. 290, Harry Field W.M. 1462, Chas. Hargreaves 401, J. W. Cocking 275 and others.

An unusually large muster of brethren assembled and the consecration ceremony was carefully and solemnly conducted. The chief officers appointed were Bro. W. Schofield W.M.,* W. Fitton S.W., Ben. Stocks J.W., Edward Smith Treasurer, Chas. Hargreaves Secretary.

When all was completed, W. Bro. Tew made an earnest appeal to the brethren to strive to make the *Beaumont* lodge all that a lodge should be, and to see that in this comparatively out of the way corner not only the letter, but also the true spirit of Masonry should be practised. The address, which was listened to very attentively, is not given in entirety. The W. Deputy said:

"Brethren,—The institution and the dedication of the 67th lodge in this province and of the 2035th lodge on the roll of the Grand Lodge of England is, I hope, a Masonic event of such importance as to merit a few brief but customary observations on the consecration of a new lodge, under the jurisdiction of Lieut.-Colonel Sir Henry Edwards, our beloved and popular Provincial Grand Master. This occasion which, I hope, has been an interesting one, may be also deemed a suitable opportunity for allusion to the circumstances which have brought about an application for a warrant for this lodge, now called the *Beaumont* Lodge, at Kirkburton. A record of Masonic work in this province since 1823, must abound in both pleasing episodes as well as melancholy reminiscences of the operative and speculative labours of great and good Masons who have gone to their eternal home—let us hope in the Grand Lodge above—and a faithful chronicler has not only the gratification of enlarging on the increase of the lodges and the career of the craft in West Yorkshire, but he is bound to allude to those incidents which have almost every year cast a gloom over its progress, and tinged the harmony of its advancement and affection amongst us with sorrowful reflections. 'We have rejoiced with those who do rejoice' and we have 'mourned with those who weep.' The craft has within the period since 1823 taken a large and benevolent part in aiding all kinds of charitable and useful institutions. It has also never been

* Bro. William Schofield, P.M., 290 and 2035, died at his residence, Cambridge Road, Huddersfield, 27th July, 1892.

slack in tendering homage where homage was due, or testifying its sympathies to the memory of friends and relatives of departed worth, as in the death of the late Bishop of Ripon*. -or, in putting its principles to the test by the practice of the most liberal charity, which virtue is inculcated upon us in every step we take in the different degrees, and 'blesses him that gives as well as him that receives.'"

* * * * *

"May I hope that West Yorkshire Freemasonry presents to our minds a stately and 'superb edifice, whose superstruction has been built on humanity's best, on a true perception of humanity's needs, on a devout desire to render ourselves more extensively serviceable to our fellow creatures.'"

* * * * *

"Kirkburton is an historical, civil parish. Moorhouse's history is full of archaeological lore respecting it. It is the old civil parish of the townships of Kirkburton, Shelley, Shepley, Fulstone, Hepworth, Thurstonland, Cartworth, and Wooldale, and embraces a large part of Holmfirth, including the old church there. Kirkburton township proper has a population of about 3,000, and the industry of the place is chiefly manufacturing cloth. Woodsome Hall, the seat of the Earl of Dartmouth, is about two miles distant, and Storthes Hall, now tenanted by Bro. B. Lockwood, No. 275, is a mile distant from the place where we are now assembled. The ancient Parish Church of Kirkburton—where we are shortly to assemble, and where divine service will be celebrated by the Provincial Grand Chaplains, and the sermon preached by Bro. the Rev. P. F. J. Pearce, Provincial Grand Chaplain, the vicar of St. Paul's, Huddersfield—is an edifice of interest to all of us. The chain Bible, &c., are there. Its registers date back from the year 1542 and are in excellent preservation. Indeed, it is said there are only 19 other parishes throughout England where the registers go so far back, and are so well preserved. The father of the present vicar died about two years ago at the age of 87, having officiated there for a period of 45 years. I am told that the Rev. R. Collins, M.A.—a scholar and an antiquarian—the present vicar, is to be one of the first initiated into the *Beaumont* Lodge.† He is to be followed by a goodly number

* Robert Bickersteth, D.D., Lord Bishop of Ripon, died 1884.

† In the private memorandum book of the Rt. W. Prov. G. Master, under date 21st June, 1884, is the following entry: "Visited *Beaumont* Lodge, 2035, and initiated the Rev. Richard Collins, the Vicar, into Masonry."

of gentlemen of standing in the surrounding districts which I have catalogued.

"There are many brethren who have done good service to Masonry throughout the Huddersfield district, and this Provincial Grand Lodge of West Yorkshire is much indebted to them for their exertions. I could mention names, such as Brothers Schofield, Fitton, Barnicott, Oxley, Shaw, Pearce, Sugg, also Brothers W. H. Jessop and Allen Jackson, both Past Masters of Lodge 521, and Brother Field, W.M., of the *Wharnccliffe* Lodge, all supporters or founders of the *Beaumont* Lodge. The founders have called their new lodge after, and as a compliment to, Mr. Beaumont, of Whitley Hall, about three miles from here. He is not a mason, but he deserves well of the craft for his gift of 21 acres of land for a public park at Huddersfield, and the hospitable manner in which he entertained the late lamented Duke of Albany and the Duchess on the memorable occasion of their visit to Huddersfield in October last, to open the Beaumont Park, and inspect the Fine Art and Industrial Exhibition, and to receive an address of welcome from the Freemasons of West Yorkshire. Although Mr. Beaumont is abroad, yet it is hoped that some day he may join the *Beaumont* Lodge and receive that further compliment of the Masons' badge which is more ancient than the 'Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other Order in existence.* Under these promising auspices the Provincial Grand Master thought fit to recommend the petition for a warrant for a new lodge at Kirkburton, and I am assured by the founders it has the goodwill and support of all the lodges in Huddersfield, and that the *Beaumont* Lodge, No. 2,035, at Kirkburton, will prove an acquisition both to Masonry and also to the district in which it is placed. This Lodge, then, is surrounded by ancient Masonic traditions. These are your grand treasures. The first is the tradition of knowledge. The lecture of the first degree—the cultivation and improvement of the human mind. The charge and the lecture of the second degree, enforce 'The study of the liberal arts and sciences,' which tend so effectually to polish and adorn the mind, and 'the perseverance in every commendable virtue.' The third degree invites us

* Henry Frederick Beaumont, of Whitley Beaumont, Esq., M.P., was initiated in the *Beaumont* Lodge, 2035, on the 18th May, 1889, passed 15th July, and raised 19th October of that year. His son, Henry Ralph Beaumont, was initiated in February, 1890, and passed and raised in the succeeding months.

to reflect on the solemn subject of death, and teaches us that to the just, perfect and upright man death has no terror equal to the stain of dishonour and falsehood, and recommends us to look upon dissolution as the end of afflictions and the entrance to a holy and pure life in the Grand Lodge above."

* * * * *

"Brethren, you have in your ancient Church the symbol of the mystery of salvation—an ancient cross. The middle stone lay in the vicarage garden for twenty years before the other two pieces came to light. The middle piece was embedded in the rubble when the east chancel wall was taken down in 1850 and rebuilt. All the pieces belong to one cross, and the subject is 'The Crucifixion.' These old walls must have been built before 1300. This cross was perhaps set up with prayer in the ninth century, and adorned an older and more primitive structure. It is a gritty freestone abounding in the neighbourhood of Farnley, and easily carved. The figure on the cross has been a body erect, living—the head upright, the arms extended at right angles. It represents the 'Son of Righteousness' nailed to the tree. We shall see this ancient symbol of the Christian faith shortly. It symbolises the revelation of the genuine secrets of a Master Mason. To look up to it, to believe in it and the story it unfolds, the story of the Cross is not only true Christianity, but true Masonry. But the lapse of time warns me to cease, and with the expression of fervent gratitude to the G.A.O.T.U. who in the past has protected our ancient and time-honoured fraternity, and the sincere prayer that He will still continue to watch over the craft and this new lodge, as a means of doing good in this neighbourhood by brotherly intercourse and affection, with hearty good wishes to all present I offer my congratulations for the progress and the prosperity of the *Beaumont* Lodge, No. 2035, on the Roll of the Grand Lodge of England."

The brethren then went in procession to the parish Church of *Saint John* where a sermon was preached by Bro. the Rev. P. F. J. Pearce, M.A., P.M. 275 Prov. G. Chaplain. There was a large attendance of villagers who, with the Masons and a considerable contingent of ladies, completely filled the sacred edifice.

A banquet was served in the Girls' School room, of which upwards of 100 brethren partook and the fine old bells rang merry peals during the day.

The meetings of the *Beaumont* Lodge until 1889 were held in a private room at the Royal Hotel. Shortly before that date however a Masonic Hall was built in the village and on the 20th April of that year the Rt. W. Prov. G. Master, Bro. Thos. Wm. Tew accompanied by the officers of Prov. G. Lodge again visited Kirkburton and dedicated the new Lodge, Bro. Chas. Hargreaves being Worshipful Master. The address given by the Prov. G. Master on that occasion was the paper styled "The Didactica." *

LAYING THE FOUNDATION STONE OF THE NEW CHURCH AT WHITWOOD MERE, AND OPENING OF THE BAZAAR AT CASTLEFORD.

On Wednesday, 17th September, 1884, assisted by the Members of the *Saint Oswald's* Lodge, No. 910, and the *Legiolium* Lodge, 1542, and ably supported by several Provincial Officers, W. Bro. Thomas William Tew laid the corner stone of a new Church at Whitwood Mere.

The large attendance showed the interest which the proceedings evoked. The Clergy present were Bros. the Rev. W. J. M. Sylvester, Rector of Castleford, P.G. Chaplain, the Rev. J. J. Needham, W.M., of *Saint Oswald's*, the Revs. B. Hinde, Featherstone; J. A. Armitage, Whitwood; J. J. Christie, M.A., Pontefract, and the Bro. the Hon. and Rev. Philip Yorke Saville, M.A., Rector of Methley. Amongst other well-known faces present were: Bros. Henry Smith, P.G., Secretary, W. W. Macvay, W. Breffit, Brackenridge, Tolson, Phillips, etc., etc.

Bro. the Rev. J. J. Needham, B.D., requested the W. Deputy as a Masonic favour, to honour the district by laying the first stone of this projected Mission Church, assuring him, not only that the need of it was great, but that the anxiety to obtain such blessing in their midst, had been repeatedly manifested by the inhabitants.

* *Vide* p. 145.

He then presented a silver trowel to Bro. Tew who, in the usual solemn manner, and with the accustomed Masonic ritual, duly laid the stone.

Afterwards the W. Deputy speaking from the platform said :—

“This is not the occasion for a long address, but I may say in a very few sentences, that the Prov. Grand Lodge of West Yorkshire acknowledges the services rendered by the Lodges of *Saint Oswald* and *Legiolium* in the preparation of the Ceremonial of this day. It affords the Craft in West Yorkshire the utmost satisfaction to lay the chief corner stone of the new church of *St. James*, in this populous district of Whitwood Mere.

“We have come here each in our Masonic and Civic capacity to assist the Rector of Whitwood Mere in commencing the construction of a new Church and Mission Room in his Parish.

“The Craft is glad to have the opportunity of shewing its sympathies with a movement for the spiritual welfare of the people. To encourage a knowledge of the G.A.O.T.U. is one of the Craft's most cherished doctrines, and to co-operate with the Church of Christ, for the advancement of God's glory, is a privilege it ever delights to participate in.

“We hope this church of St. James may be acceptable to the Most High, and that His ministers who hereafter may be appointed to conduct the religious services therein, may widely scatter over this district the precious seed of the gospel, that the wavering may be confirmed, the sorrowful comforted, the broken-hearted healed, and that these may receive the oil of joy instead of mourning, and exchange ‘the spirit of heaviness’ for ‘the garment of Praise.’”

After another stone had been laid by a lady (Mrs. Shaw) who had been a very kind benefactress to the district, the Rector invited Bro. Tew to open a Bazaar in the town of Castleford in aid of the proposed new church. This, the W. Deputy at once consented to do, and the procession, including choir, clergy, churchwardens and Freemasons, having been re-formed, they marched to the Breffit Institute, where a series of stalls, presided over by the ladies of the neighbourhood, and loaded with useful articles, as well as ornamental knick-knacks, were arranged in a

most pleasing and becoming manner. Bro. Tew said a few words to the assembled company. He pointed out the necessity for the church they had just commenced; impressed upon the stall-keepers the important duty of inducing all visitors to buy; paid a tribute of respect and praise to the late Mr. E. Breffit, of London and Castleford, who had founded the Institute in which they were assembled; threw in some historical and archaeological particulars relating to the neighbourhood; expressed the pleasure it had given himself and his brethren in the Craft, to further an object so worthy of universal commendation and support, and concluded in these words: "We Freemasons of West Yorkshire have a sanguine hope that when this church of *Saint James* shall be finished, whoever may be spared to witness its solemn consecration, they shall see before them an edifice of comely proportions and suitably fitted up for the wants of the people of this Pottery district. It is our deep and fervent aspiration that within this Mission House, crowds of worshippers may assemble, that the voice of prayer, the swelling song of praise, the oracles of the sacred law and the teaching of the everlasting gospel may resound therein from generation to generation, until time shall be no more."

CONSECRATION OF *PRUDENCE* LODGE, No. 2069, LEEDS.

8TH NOV., 1884.

The formation and establishment in 1884 of a Lodge in Leeds, working on distinctive lines, in addition to the seven already existing, was a new departure, an event which gave rise to much speculation and interest.

The object of the promoters was stated to be two-fold:—(1) That the meetings should be held on a Saturday afternoon, and (2) That the Lodge should be conducted on temperance principles. Temperance principles, it would seem, are exemplified by the adoption of a rule, that no intoxicating liquors be used at any time of the Lodge's refreshment, though the members need not necessarily be teetotalers; which, in other words, appears to mean that brethren may drink how, when, where, and to what extent they please, provided it is not done at the refreshment tables of the Lodge of *Prudence*.

In the petition to consecrate, addressed to the W. Deputy Bro.

Thos. Wm. Tew, an elucidation of object (1) is given, in that, in the opinion of the promoters, "A Lodge holding its meetings on a Saturday afternoon, would be a great convenience to many Masons who reside in the suburbs of the town, as well as to a large number of unaffiliated brethren who find Lodge meetings in the evening unsuitable." With respect to object (2) they explain, that they do not wish by this observance (tabooing intoxicants in their Lodge), "To reflect in the least on other Lodges whose customs may differ in this respect, and with whom they desire to live in the most fraternal harmony."

In the petition to Grand Lodge for a Warrant, object (2) is not named—"To promote and diffuse the genuine principles of the Art and for the conveniency of our respective dwellings and other good reasons," being advanced as sufficient grounds upon which to found their request.

Attention, too, is called elsewhere to the fact that Lodges of a similar character exist in various parts of the country—notably, the *Wolsley* Lodge in Manchester, the *King Solomon's* Lodge in London, and the *Londonderry* Lodge in Sunderland, with the prospect of at least one more being promoted and established in Portsmouth.*

This is their case, as put forth by themselves; and by the undoubted prosperity which has attended the undertaking, they are unquestionably justified. Of course, it was not to be supposed that all brethren could be brought to see with the same eye as the promoters, and it is just possible that, at first, there was a considerable amount of prejudice, not to say, active opposition to the scheme; but if that were so, it has died away most completely, and in no Lodge which it has been my privilege to visit, have I seen more earnest working; whilst the harmony amongst the members is equalled only by the cordiality and courtesy extended to visitors. In spite of hostile prophecies, carping criticisms, and friendly innuendoes, *Prudence* Lodge must be written down a success.

On Thursday, 8th November, 1884, W. Bro. Tew accompanied by an unusually large number of Provincial Officers, Present and Past, consecrated the Lodge and, as was his custom, addressed the brethren. After the consecration, Bro. Edwin Woodhouse, P.M., who was that very day

* No Lodge, *Temperance* or otherwise, according to the G. L. Calendar, appears to have been founded in Portsmouth since 1884; but *Acacia*, 2321, on precisely the same principles as *Prudence*, was established in Bradford in 1889, and is in a flourishing condition.

completing his second year's Mayoralty in Leeds, was installed W. Master by Bro. C. Letch Mason. The new Wardens were Bros. Rev. Dr. T. C. Smyth, P.M. and C. L. Mason, P.M.; the Secretary, Bro. Tudor Trevor, P.M.; the Deacons, Bros. W. Watson, P.M. and Rev. J. E. Player; and the L.G., the Rev. J. R. Kennedy-Bell, all of whom, together with the W. Master, were founders of the Lodge.

The address of the Deputy Provincial Grand Master, Bro. Thos. Wm. Tew, was as follows:—

“Brethren,

“I shall occupy your attention for a few moments only, because the next ceremony on your programme, the Installation of Bro. E. Woodhouse, P.M., Mayor of Leeds, as first W.M. of this Lodge, will naturally absorb your interest.

“We have met together to assist in a stirring and important ceremonial—the addition of a new Lodge to the roll. This, I take it, is an indication of the healthy progress of the principles of Masonry, and implies that the increased numbers in the Lodges of this populous town require relief; that there is, in fact, room for a further expansion of Masonic force.

“On the 10th October I received a petition, (which has been read to you this afternoon), to the M.W. Grand Master, H.R.H. the Prince of Wales, for the formation of a new Lodge, to be named *Prudence*; and with it a request that most urgent representations for its favourable consideration should be made at the Grand Secretary's office, in order that a Warrant of Constitution might be granted before the close of the Mayoralty of Bro. Edwin Woodhouse, and thus the compliment of making him the first W. Master of the new Lodge might be paid to him before his retirement from the office of Chief Magistrate of this borough of Leeds.

“On these representations, and on assurances being complied with as to clearance certificates, the Grand Lodge has granted the prayer of the petitioners, the number of the new Lodge being 2069 on the roll of the Grand Lodge of England.

“This makes the 68th Lodge of West Yorkshire, the 8th Lodge in Leeds, and the 7th Lodge which, I, as the Deputy Provincial Grand Master of the Province, have consecrated since the year 1875.

“My duties have been simply ministerial in this matter, but I think

it would have been better had the movement been inaugurated earlier in the summer. This would have prevented precipitancy, and given the Prov. Grand Lodge Officers of West Yorkshire time to mature the circumstances surrounding this petition.

"Haste is never advisable in so weighty a consideration as the application for a Warrant, especially when such new Lodge will be surrounded by seven others, each of which, if the new venture is to succeed, should view with approbation its establishment, and welcome it with cordiality and respect. Its by-laws should be framed so as to be in harmony with those of existing Lodges. Nothing should be incorporated in them which should act as an inducement to detach members from other Lodges, with a view by union with itself to strengthen its influence or inflate its numbers. To examine such new regulations and to bring them into harmony with those of others is a work of time, and the days intervening between the 24th October and 8th of November could scarcely be deemed sufficient to enable the Provincial Grand Registrar carefully to consider the matter, Urgency was pleaded, this being the last day of the Mayoralty of the W.M. designate, and this hurried forward the ceremonial of consecration. I am informed that a meeting of the Worshipful Masters and Past Masters of all the Leeds Lodges was summoned with a view to consider the question of the establishment of a new Lodge, and that it was decided by them to offer no objection. Therefore, I trust they are represented on this occasion, and, like myself, are anxious to render every Masonic courtesy and homage to a gentleman and a P.M. in the Craft, who, during his two terms of office has thrown himself so thoroughly into everything that has been for the welfare and advantage of the town of Leeds.

"To Bro. Woodhouse the Craft owes peculiar acknowledgments for the support he has given to its interests and his advocacy of its principles. The Masonic Benevolent Institution had his special approval, and the Ball, given in the Town Hall, in aid of its funds, was honoured by his Worship's presence and graced also by the Mayoress and the ladies of his family. We cannot sufficiently thank him for what he has done for Freemasonry.

"But, as the Mayor of Leeds, he occupies a conspicuous place amongst his contemporaries. He rules over a community large enough to give princely title to many of the small potentates of the Continent.

He has attained the position he occupies, by the highest credentials; by study, by industry, and by business training. He has intimately associated himself with the wants and ideas of the industrial classes, and to these classes he is a substantial benefactor. At his Farsley Mills he has established a new industry, and his workpeople—all trained in particular departments—number upwards of 500 hands.

"In local life he has favoured the establishment of the Royal College of Music. The formation of the Police Band in this Borough is mainly due to him. He was an ardent promoter of the Yorkshire College, and inaugurated a special fund for the endowment of a chair of physics.

"He signalized his first year's mayoralty by his interest in the Leeds Musical Festival, and by the reception which he gave to the Duke and Duchess of Albany; whilst in this, his second year of office, he has opened the new Municipal Buildings.

"We look upon Bro. E. Woodhouse, the Mayor of Leeds, as an illustration of what an upright man can do, by 'Fortitude,' 'Prudence,' and 'Justice,' to win golden opinions from all sections of the community, and to gain the love and esteem of the Craft in Leeds.

"By these sterling qualities he has obtained the favour of his colleagues in the municipality, who have twice elected him their chief Magistrate. He has earned the authority which he now exercises—I hope not for the last time—over a municipality of more than 330,000 people. Every brother present will echo the aspiration that the G.A.O.T.U. may grant him and the Mayoress long, useful and happy lives in the important positions which they so nobly fill to-day.

"The name of this Lodge, and its objects are somewhat striking. '*Prudence*' or '*Wisdom*' as applied to temperance principles; '*Fortitude*' to bear with courage and bravery unforeseen misfortune or unavoidable calamity; '*Justice*' that gives to every brother his just dues, supports him in his lawful and laudable undertakings, offers up ejaculations to Almighty God for his welfare, and will not wrongfully revile him, nor suffer it to be done by others if by any possibility it can be prevented; and '*Temperance*,' that is freedom from passion, or hasty deliberations, together with moderation in all things.

"Pendant to the corners of every Lodge are four tassels, meant to remind us of these four cardinal virtues, the practice of the whole of

which tradition informs us, was strongly inculcated in the teaching of our ancient brethren.

"The distinguishing characteristics of a good Freemason are 'virtue,' 'honour,' 'charity' and 'mercy.'

"Throughout the whole system of Freemasonry 'virtue' is painted in the most beautiful colours, and the duties of 'temperance' and 'morality' are everywhere strictly enforced. Thus should Freemasons be linked together in one indivisible chain of sincere affection, of 'brotherly love,' 'relief and truth.'

"These are the objects which are put forth in the prayer of the petition, which further declares that, having the prosperity of the Craft at heart, the petitioners desire to conduct the Lodge on 'temperance principles.'

"There are several other Lodges of '*Prudence*' on the roll of the Grand Lodge of England, and efforts have previously been made to establish lodges on teetotal principles. On this question it may be remembered there was much discussion last June, on the occasion of the consecration of the Lodge of *King Solomon*.

"Temperance and teetotalism cannot be synonymous terms. Teetotalism pre-supposes the existence of intemperance of a particular kind, namely, immoderation in drink; and it assumes that the best and only way of coping successfully with this evil, is to compel every brother who enters this Lodge, to abstain from alcoholic beverages.

"Teetotalism proceeds on the assumption that there is only one way of conquering the vice of immoderation, and that is by total abstinence from all strong drinks, which, by the way, are only intoxicating when they are taken in excess. A temperance Lodge on teetotal principles would place the temperate use and the intemperate abuse of drink on precisely the same footing. A temperate Mason, it would seem, would have difficulty in joining or remaining in such a Lodge, because he is not despotically opposed to the use of alcoholic liquors.

"In my humble opinion there ought to be no room amongst us for any such class of exclusionists. Teetotalism is laudable; but to endeavour to adapt it to Masonic Lodges is objectionable, and, I think, incompatible with the broad and tolerant principles of the Fraternity.

"This idea of temperance, and this exclusive mode of combating a particular form of intemperance, are not provided for, either in the

Ancient charges or the Modern Constitutions of Freemasonry.

"What will become of our boasted good fellowship, which in moderation it is the object of the social board to cultivate, and of the interchange of brotherly relations between the members of different lodges, if a W. Master is to dictate what kind of refreshment shall or shall not be taken by the brethren or guests?

"I think by setting up teetotal principles in a lodge, one of the most ancient landmarks of our Order—the promotion of good-fellowship, whose primary object is to enable brethren of all conditions and classes to meet together and establish among themselves good feeling, in spite of distinctions which may characterize them—may be destroyed.

"If some lodges are temperate and others teetotal, an impassable gulf will be created between them, and we shall perhaps even do worse, viz., establish proselytism in our midst, with invidious distinctions in the Fraternity between one set of Lodges and another.

"Freemasonry, to begin with, is a great temperance Fraternity. On all occasions it proclaims this fact as an essential part of its system, as, in truth, temperance must, in the very nature of things, be an essential part of every system of morality.

"Freemasonry recognises no distinction of religious or political faith. Men of all creeds and tastes are welcome if they are proved to be just, perfect, and upright men, of mature judgment and strict morals; but there will be an end at once of our lauded principle of toleration, if Grand Lodge provides a place in our midst for teetotal lodges, and thus mixes up the tyranny of teetotalism with the moral freedom and moderation of Freemasonry.

"Temperance guards the soul against those insidious allurements by which nobler feelings are too often corrupted.

"She forms the mind to a general restraint over its appetites, its passions and vices, and I hope there is not a lodge in this town which will not discourage by every means in its power, the presence, at its meetings, of any brother who may indulge to excess; and also itself keep rigidly to the statutable hours of closing the banquet entertainments.

"Temperance, then, 'is the crown of all the virtues.'

"Let 'Temperance' blend your actions in accordant harmony with 'Fortitude,' Prudence,' and 'Justice.'

"Take these virtues as symbolized by the four great rivers which flowed out of the Garden of Eden, for your benefit, admonition, instruction, and protection—Pison, the fountain of 'Prudence;' Gibon, the stream of 'Justice;' Hiddekel, the rapid torrent of 'Fortitude;' Euphrates, the steady current of 'Temperance.'

"Take the state of our first parents in Eden, before they sinned, as your guide. Happy was their condition while these sacred virtues were impressed upon their minds; and happy may be the brethren of No. 2069, if they observe the lessons the name of their Lodge and its objects inculcate and imply.

"Be instructed by 'Prudence,' be guided by 'Justice,' be strengthened by 'Fortitude,' and be, by 'Temperance,' restrained, so that your Lodge may be a pattern, like Solomon's Temple, of 'Wisdom, Strength, and Beauty.'

"And of the excellence of Freemasonry may the outside world thus speak:—

Mark her majestic fabric; She's a temple
Sacred by birth, and built by hands Divine;
Her soul's the Deity that lodges there,
Nor is the pile unworthy of the God.*

So may *Prudence* Lodge and Masonry endure; endowed with blessed charity, ennobled by good deeds, actuated by noble aspirations, until all misunderstanding, doubt, or difficulty is dispersed by the advent of the 'Sun of Righteousness.'"

INSTALLATION OF BRO. W. LAWIES JACKSON, M.P.

Towards the close of the year 1884, W. Bro. Thos. Wm. Tew received an invitation, of which the following is a copy.

LEEDS, Nov. 12, 1884.

My Dear Sir and Brother,

The *Fidelity* Lodge, No. 289, has done me the honour to elect me W.M. for the coming year.

Should I be trespassing too much on your time by asking you to do me the honour of coming to the Installation on the 4th Dec., full particulars of which will be sent to you.

I shall esteem it a great favour if you can come even for a short time.

Believe me,

Yours faithfully and fraternally,

T. W. Tew, Esq.,
D.P.G.M., etc., etc., etc.

W. L. JACKSON;
W.M. Elect, 289.

* Dryden.

On the 4th December, in compliance with the wish of the W. M. elect, the W. Deputy visited *Fidelity* Lodge and was present at the installation of Bro. W. Lawies Jackson, M.P. The address which he then gave was the last of its kind which he, as Deputy, delivered and needs no illustrative comment. He said :—

“ Brethren,

“ It is not without some emotional feeling that I, for the fifth time, have the honour and satisfaction in my official capacity of visiting the Lodge of *Fidelity*,—a lodge remarkable for its unity, its honesty and its loyalty,—a lodge ever unselfishly ready to render homage where homage is due, and to welcome within its mystic circle, ability and genius and honourable position, in whomsoever these qualifications are found.

“ My visits to you have generally been marked with some especial significance. Nor is this an exception. I come to your annual ceremonial and festive gathering not on this occasion to pay a compliment to an eminent musician and composer*—not as a mark of respect to some eminent brother who has done his work and has deserved well of his lodge like your retiring W. Master † not as the exponent of your esteem and admiration for a Mayor ‡ who has administered the affairs and watched over the interests of this populous borough for two consecutive years—not, I say, in this instance with objects like these, but to mark my appreciation, and indicate my unqualified approval of your newly installed W. Master, who, in addition to holding the honoured position in which you have placed him to-night is, at the same time, a most able and talented representative of Leeds, in the parliament of these realms.

“ It has been said thousands of times, that the white badge would never disgrace a Freemason, if the Freemason never disgraced the badge. A just, perfect and upright man lends lustre to it—when as a member of that organization which boasts of unity, order and love, he puts on the apron of speculative and symbolic Masonry. It is the symbol of purity, of charity and of mercy—the emblem of morality and virtue, the badge of innocence and the bond of friendship which monarchs in every age have not thought it derogatory to their exalted stations to wear ; hence have they studied our mysteries and joined in our assemblies.

* Bro Sir Michael Costa. *Vide* p. 116.

† Bro. Alfred Williamson. He died 17th April, 1890.

‡ Bro. Edwin Woodhouse. *Vide* p. 227.

"If such personages have honoured Masonry, Masonry has honoured them by admitting them to membership of this Antient Fraternity.

"Thus it has happened in this lodge over and over again, and to-night you have conferred lustre upon another distinguished Mason, and he, by accepting the highest office this lodge has in its power to bestow, confers lustre on the Mason's badge; and he offers us the assurance that he will exert his talents wherewith the G.A.O.T.U. has blessed him, as well to His glory as the welfare of his constituents and fellow creatures in Leeds.

"Bro. W. Lawies Jackson, M.P., to whom Masonry has to-night rendered a just and fitting compliment, was initiated in this lodge, April 27, 1865,—passed May 25, 1865, and raised June 22, 1865.

"He has filled several of the junior offices, including that of S.D., and has always taken a warm interest in the affairs of *Fidelity*, and in the Craft.

"As a member of the Council of this Borough, he maintained a patriotic policy, and he was elected to Parliament in 1880, where he has on every opportunity advocated the prosperity of this wonderful town of Leeds. This lodge honours its new master by placing him in the chair, and I think we may also say, that he confers a compliment on the lodges of Leeds, and on the Province of West Yorkshire by accepting the post you have unanimously assigned to him.

"Our united aspirations are, that the Almighty Architect will grant him health and a long life, to undertake his multifarious duties, and that when the time comes, as it must come to all of us, to contemplate the speculative degree of this mortal life, armed with the grand pass-word from the Most High, which alone will procure admission to us or to him, he may enter that glorious and celestial lodge, where peace, order and harmony eternally reign.

"And does not this, the oldest Lodge in Leeds, by electing Bro. W. L. Jackson once more, show its loyalty to genius, its recognition of honesty of character, and its appreciation of unselfish patriotism? The noblest word in the catalogue of social virtues is 'Loyalty.' It is the crowning grace of all the other virtues. To it the polity of Freemasonry owes its stability,—life its happiness,—faith its acceptance,—and Creation its continuance. Owing to your self sacrificing power, to your fidelity to

truth, the members of this Lodge can look back upon the memorials of its past life, with pleasure, in that it has ever recognised the dignity, the talent or the nobility of its illustrious visitors and members.

"The polity of Masons then, is the subjugation of the passions, the discipline of the intellect and the will; respect for all who are in authority, consideration for all who are in dependence; veneration for the good, mercy to the evil, sympathy for the weak; watchfulness over all thoughts, temperance in pleasures, and perseverance in the cultivation of the liberal Arts and Sciences.

"This polity is the best and truest definition of the law of liberty—Obedience.

"We have a code of laws accepted and enforced from one end of the world to the other, wherever there is a Lodge planted. We call it the 'Book of Constitutions.' Be obedient to this code, to the by-laws of your Prov. Grand Lodge, and be loyal to your obligations.

"You have shewn your adhesion to this polity. You have marked your signification of it by your selection of Bro. W. L. Jackson, M.P., by your reverence to the Prov. Grand Chaplains, and by your love and obedience to Sir Henry Edwards.

* * * * *

"Your retiring Master, Bro. Alfred Williamson, has conducted your affairs in an admirable manner, and I compliment you on the gratifying state of your Lodge. I think it is carrying out the polity of the Craft. It is steadfastly manifesting its loyalty to the seven virtues. On this polity, as on its ashlar block, *Fidelity* rests its qualifications to esteem and respect.

"I thank you for your salutations and for the opportunity you have afforded me of visiting you on an occasion, so remarkable in the history of a Lodge—the installation of your Parliamentary representative into the chair of King Solomon."

PART IV.

THE PROVINCIAL GRAND MASTER.

*RESIGNATION OF BRO. SIR HENRY EDWARDS, C.B.,
D.L. &c., Rt. W.P.G.M.*

FOR some time previous to 1884, it had become evident, that the health of the Rt. W. Prov. G. Master, Bro. Sir Henry Edwards, was giving way. Active and energetic as he had always been in the discharge of his many and various duties, increasing years and infirmities compelled him gradually to withdraw from public offices. Early in 1884 he got an idea that he was no longer able to his own satisfaction to do the work of Prov. G. Master of West Yorkshire and that he must therefore retire. With so able, willing and efficient a Deputy, there would seem to have been no necessity for this step, but with his characteristic decision, conceiving it to be his duty, he at once set about fulfilling it. Knowing how much of the work had been done by Bro. Tew, and how thoroughly qualified he was to take the reins of office which he (Sir Henry) was reluctantly obliged to give up, the Rt. W. Prov. G. Master's first step was to secure the consent of his able Deputy, to allow his name to be suggested at head quarters, as the future Chief of the Province. With that view he wrote to Bro. Tew, putting the case to him in his usual succinct manner. As Sir Henry's letter shows in a remarkable way his recognition of Bro. Tew's past services and his acknowledgment that his fitness to succeed him was unquestionable, I cannot do better than quote it :—

THOMAS' HOTEL,
BERKELEY SQUARE,
LONDON, 19th May, 1884.

MY DEAR FRIEND AND BROTHER TEW, •

I am now, as you are aware, approaching my seventy-second year, and naturally feel scarcely competent longer to discharge the very important and honourable duties of Prov. G. Master of West Yorkshire, with credit to myself or satisfaction to the Craft over which I have presided so many years. I must therefore

ask to be permitted to relinquish this distinguished honour and to retire in the hope that my successor may be *at once* appointed.

For a very long period, as many of our Masonic brethren are aware, the general transaction of business has been arranged and conducted by yourself, and I should be mortified beyond measure, if I could not succeed, under all the circumstances, in prevailing upon you to become my successor, should our Grand Master be induced to offer the appointment to you.

No human being in the entire West Riding could be found, I am convinced, more competent to undertake the duties than yourself, and if you will permit me to suggest your name for the office I should be much gratified. I need not add how deeply I deplore taking the step I now contemplate, after due and mature consideration, but I am painfully aware, that my increasing years compel me gradually to resign many public duties I now very inefficiently perform, to the exclusion of others who possess much higher claims upon the public than myself.

It is to me a most severe wrench, to sever that most affectionate and brotherly tie which has so long subsisted between us in public and private life, but I find as years roll by, the physical and mental energy I once possessed, perhaps eminently, now begins very rapidly to fail and remind me, that I must yield to the infallible dictates of nature, and succumb to the inevitable infirmities of age and its consequences.

Please communicate the contents of this note to Brother Smith and the Province generally, as soon as convenient, when I shall be quite prepared to tender my resignation in proper form to H.R.H. our Grand Master.

Believe me,

Your sincere friend and Brother,

HENRY EDWARDS.

THOS. WM. TEW, ESQ.

It would have been very interesting to have seen Bro. Tew's reply to this communication. That he intimated his consent to Sir Henry's entreaty is evident, from the following further communication, dated some fourteen days subsequently. It is also very clear from these letters, that, however much the physical energies of the Prov. G. Master may have been impaired, his mental powers still remained in full vigour, and that he understood the situation exactly. This was his second letter :—

THOMAS' HOTEL,

BERKELEY SQUARE,

LONDON, 2nd June, 1884.

MY DEAR KIND FRIEND AND D.P.G.M.,

As soon as you have taken the necessary preliminary steps to make known my intention of retiring from the office of P.G. Master of West Yorkshire, perhaps you will kindly ascertain for me what was the course adopted by my predecessor, the Marquess of Ripon, under similar circumstances ten years ago. I am most anxious to follow his Lordship's example, and to accompany my resignation with an unmistakable expression of thanks and gratitude to our Royal Grand Master for permitting me so long to act in my present capacity, and to all the members of the Craft and Royal Arch in West Yorkshire for the uniform kindness, support and forbearance, they have invariably manifested towards me, individually and collectively, to enable me to fulfil my Masonic obligations in the government of my Province.

If you will kindly suggest a circular to be distributed throughout West Yorkshire announcing my intended resignation, you will greatly enhance my already overwhelming obligations to yourself, my dear Deputy Prov. G. Master.

My increasing years and a strong conviction of my own incompetency, longer to preside, to my own satisfaction, over the numerous lodges in my Province, make me more anxious for my own immediate retirement from the onerous responsibilities inseparable from my present post and it is my conviction that it will be for the interest of the Craft that I should do so. Added to this, I don't feel equal to preside now, as formerly, at great public meetings, as I generally did, at a distance from home.

Believe me, my dear Tew,

Ever yours most sincerely,

HENRY EDWARDS.

THOS. WM. TEW, ESQ., D.P.G.M., W. YORKS.

P.S.—I am quite sure our Pro-Grand Master the Earl of Carnarvon would furnish you with the necessary forms for addressing H.R.H. our Grand Master under the circumstances.

Acting on the instructions contained in the letter W. Bro. Tew at once issued a circular to the Worshipful Masters of all the Lodges in the Province, intimating the intention of Sir Henry Edwards to retire from the office of Prov. G. Master. The proposed resignation of their Masonic Chief was not absolutely unknown to the brethren, as a paragraph in the *Freemason* had prepared them for it, but to many it was unexpected and to all unwelcome, as Bro. Sir Henry Edward's popularity was very great. Bro. Tew's circular was as follows:—

PROVINCE OF WEST YORKSHIRE.

THE GRANGE, CARLETON, PONTEFRACT,

18th June, 1884.

W. AND DEAR SIR AND BRO.,

I am commanded by Lieut.-Colonel Sir Henry Edwards, Baronet, C.B., &c., &c., to acquaint you with his determination to retire from the office of Provincial Grand Master, in consequence of his present state of health, which precludes him from undertaking any further Masonic work.

From the announcement recently made in a Masonic paper, you will not be unprepared for this communication.

I need scarcely assure you that this step has not been taken without serious consideration, and all will sincerely sympathize with our Provincial Grand Master in the deep sorrow, his contemplated resignation has occasioned him.

In retiring from this highly-valued and important trust, I am only expressing the earnest wish of Sir Henry Edwards, that you would kindly impress upon your Lodge and Brethren, the undesirability of any direct communication with him on this or any other Masonic subject, as he hopes to be spared the painful emotions which, in his present weak state of health, such proceedings would assuredly create.

In bidding you and all his Brethren farewell as Provincial Grand Master, I am desirous to express his deep gratitude and warmest thanks for the very fraternal, cordial and loyal support accorded to him, and for the courteous and unwavering confidence

reposed in him, on every occasion during the nine years he has presided over this Province.

In conclusion, I have to request that you will cause this letter to be read in open Lodge at the earliest opportunity, and entered in the minutes.

Accept the sentiments of my esteem and regard, and believe me,

W. and Dear Sir and Brother,

Yours faithfully and fraternally,

W.M. Lodge . . .

THOMAS WILLIAM TEW, D.P.G.M.

The resignation of Sir Henry Edwards was now *un fait accompli*. He presided at Prov. G. Lodge for the last time, at Huddersfield, under the banner of Lodge 290, on the 16th April, 1884. The address which he then delivered, whilst it held no suggestion of immediate retirement, yet contained these words: "Each year, as it rolls by, tells me that at my time of life, I cannot apply that vigour of mind and character to my multifarious duties, which I could wish; therefore, whilst thanking you for the reception you have given me, I must claim your co-operation and forbearance in the deliberations on which we now enter."

On this occasion the Rt. W. Prov. G. Master presented to Prov. G. Lodge three additional full sets of Provincial Officers' Clothing, those of Assistant Secretary (to which office Bro. H. G. E. Green had just been appointed) and Standard Bearers. He also gave two richly embroidered new Standards. To each Lodge in the Province, he made the handsome gift, of a beautifully bound copy of the revised Book of Constitutions, which was to be placed on the W. Master's pedestal. For these valuable presents, a hearty and unanimous vote of thanks was passed.

As soon as it was realised that the post of Prov. G. Master was vacant, speculation, as to the future, was general. Sir Henry, it was felt, would be a difficult man to follow; his genial manner, straight-forward character and thorough *bonhomie* having gone home to the hearts of his brethren. It was recognised of course, that the appointment rested absolutely in the hands, and at the disposal of the most W. G. Master; and it was also hoped that the selection of a successor to Sir Henry Edwards, in order thoroughly to advance the interests of the Craft, would be a judicious and popular one. There were indications, here and there, of the zeal of the brethren of some lodges exceeding their discretion, but, upon the whole, the Province waited with commendable patience.

THE SIR HENRY EDWARDS' PRESENTATION.

Meanwhile, another question arose. Sir Henry Edwards had filled the office and diligently discharged the duties of Prov. G. Master for close upon a decade, what recognition of his services could the brethren make? Could anything be done which could be made acceptable to the retiring Prov. G. Master? A special meeting of the Charity Committee was called on the 15th November, 1884. The question was fully debated and it was finally resolved: "That in order to perpetuate the services of Colonel Sir Henry Edwards, Bart., C.B., funds be raised to purchase a Presentation in perpetuity to the Royal Masonic Institution for Girls, at a cost of one thousand guineas, to be called the 'Sir Henry Edwards' Presentation.'"

"This decision of the Committee was heartily endorsed by the various Lodges, and in less than three months from the time of the promulgation of the scheme, the money was raised; so that on the 28th January, 1885, the W. Deputy Prov. G. Master was able to tell Prov. G. Lodge at Dewsbury, that the thing was done.

The Presentation was made, and with it a beautifully illuminated address, both of which were received and acknowledged by Captain Arthur H. Edwards, on behalf of his father, who, at the time, was laid up with a severe attack of gout. The presentation was vested in Lady Edwards, in the event of Sir Henry's death, and, at her decease, it was to be at the disposal of the Prov. G. Master of W. Yorkshire for the time being.

APPOINTMENT OF PROV. G. MASTER IN SUCCESSION TO SIR HENRY EDWARDS.

Early in the year 1885, a communication, from the Grand Secretary, informed W. Bro. Thomas William Tew, that H.R.H. the Grand Master had selected him to succeed Sir Henry Edwards as Prov. G. Master of West Yorkshire. The news was, for some days confined to a few, but at the meeting of Prov. G. Lodge at Dewsbury, on the 28th January, the following letter was read:—

GRAND SECRETARY'S OFFICE,
FREEMASONS' HALL, GREAT QUEEN STREET,
LONDON, W.C., 14th January, 1885.

To Bro. T. W. TEW, P.G.D., Dy. P.G. Master, West Yorkshire.

DEAR SIR AND BRO.,

The M.W. Grand Master having now formally accepted—with regret—the resignation by R.W. Bro. Col. Sir Henry Edwards Bart., C.B., of his office of Prov. Grand Master of West Yorkshire, I am commanded to inform you that His Royal Highness has been pleased to confer upon you the high and distinguished office thus vacated, feeling confident that your future government of that important Province will amply justify the choice he has thus made.

Your patent of appointment as Prov. Grand Master will be prepared as soon as possible, and when ready will be duly transmitted to you.

Pray allow me to add my sincere personal congratulations on your attainment of this distinguished masonic position, which I trust you may hold for many years to come.

Believe me to be, Dear Sir and Brother,

Yours fraternally,

SHADWELL H. CLERKE, COL., G.S.

Carleton Grange, Pontefract.

This of course set the matter completely at rest, and was received with universal satisfaction. Letters of congratulation came in to Bro. Tew in great numbers. Sir Henry Edwards, though unable to write, yet managed to sign a few lines which he dictated to Lady Edwards. They show that Sir Henry's condition was rather serious at this period, and I subjoin them:—

PYE NEST,

NR. HALIFAX,

Feb., 12th, 1885.

MY DEAR FRIEND AND BROTHER,

I am dictating this to my wife, as I am not yet well enough to enter into any correspondence. I have been confined to my bed and room, more or less, since Christmas Day, when I took a violent chill in Church, and since then have had three severe attacks of gout. I am very weak and cannot yet walk without assistance, tho' I am now able to get into another room for change. My medical man strictly enjoins my keeping perfectly free from any excitement, which, to my very great regret, prevented me seeing you and Bro. Booth, when you so kindly called here.

I must again repeat that I shall never cease to be under the deepest obligation to you for all that has passed during our happy public as well as private intercourse, and I must add my warm and sincere congratulations on your having been selected by our Grand Master to succeed me, as Prov. G. Master of West Yorkshire. Many will rejoice in securing your sound advice and assistance, and this feeling, I am confident, is universal in the Province.

With our kindest regards,

I remain,

Ever yours fraternally,

(Signed)

HENRY EDWARDS.

INSTALLATION OF W. BRO. THOMAS WILLIAM TEW, J.P.,
DEPUTY PROV. G. MASTER, P.G. DEACON, AS PROV. G.
MASTER OF WEST YORKSHIRE. 24TH APRIL, 1885.

It was decided that the Installation of Bro. Tew should take place at Leeds. This was undoubtedly the best arrangement, for, besides being easy of access, Leeds had eight Lodges of its own, and was surrounded by a large Masonic population. Pontefract put in a claim, that the founder and thrice chosen W.M. of *Saint Oswald's*, should hold the ceremony of his installation amid the scenes of his first Masonic triumphs, but in consideration of the convenience of the greater number, this, not unreasonable plea, was set aside.

Leeds being determined upon, a general committee was formed, consisting of the W. Masters, Past Masters, Wardens, and Secretaries of all the Leeds Lodges, and a chairman, vice-chairman, treasurer, and secretary were appointed. This body had the general management of the ceremony, and they appointed sub-committees to arrange matters of detail. The following composed the executive:—

W. Bro. W. L. Jackson, Master 289, Chairman.

W. Bro. Edwin Woodhouse, J.P., Master 2069, Vice-Chairman.

W. Bro. J. C. Malcolm, P.M. 306, P. Prov. G. Reg., Treasurer.

W. Bro. C. Letch Mason, P.M. 304, P. Prov. G. Treas., Secretary.

W. Bro. Rd. Wilson, P.M. 289.

W. Bro. A. Williamson, P.M. 289.

Bro. Alfred Scarth, J.W. 289.

W. Bro. E. Woodcock, Master 304.

W. Bro. S. W. Newsam, P.M. 304.

W. Bro. Geo. Hill, P.M. 304.

W. Bro. W. H. Thompson, Master
306.

W. Bro. Alfred Austin, P.M. 306.

W. Bro. John Dyson, P.M. 306.

W. Bro. E. Crosby, Master 1042.

W. Bro. R. V. Allison, P.M. 1042.

W. Bro. Thos. Tyers, P.M. 1042.

W. Bro. Chas. Scriven, Master 1211.

W. Bro. Thos. Winn, P.M. 1211.

W. Bro. John Jacques, P.M. 1211.

W. Bro. R. P. Brindley, Master 1221.

W. Bro. Rd. Kingston, P.M. 1221.

W. Bro. Jas. Marston, P.M. 1221.

W. Bro. A. F. McGill, Master 1311.

W. Bro. Thos. Crossley, P.M. 1311.

W. Bro. Dr. Hollingsworth, P.M.
1311.

W. Bro. Rev. Dr. Smyth, P.M. 2069.

W. Bro. Tudor Trevor, P.M. 2069.

W. Bro. Wm. Watson, P.M. 2069.

Bro. the Rev. Canon Bullock, 1211, Prov. Grand Chaplain.

W. Bro. J. W. Monckman, P.M., 1018, Prov. G.D. of Ceremonies.

W. Bro. Herbert G. E. Green, W.M. 1019, Prov. Assist. Grand Secretary.

W. Bro. W. F. Smithson, P.M. 1001, Vice-Chairman Prov. Charity Committee.

W. Bro. Dr. Spark, P.M. 289, P. Prov. Grand Organist.

The proceedings for the day comprised three ceremonies: first, the meeting of Prov. G. Lodge in the Albert Hall of the Leeds Mechanics' Institute which, of course, included the Installation of Bro. Tew; secondly, a public procession of Freemasons to service at the Parish Church, which the vicar, the Rev. John Gott, D.D., had kindly placed at their disposal, and at which the sermon was to be preached by Bro. the Rev. Canon Bullock, M.A., vicar of Holy Trinity, Prov. G. Chaplain; and thirdly, a banquet in the Victoria Hall. Such was the programme, as put forth by the committee, and when it is remembered, that so important a Masonic event was quite sure to bring together a very large number of brethren, the necessity of most careful and well-thought-out arrangements becomes evident. The sub-committees detailed to look after the various portions of the programme were assisted by a picked band of stewards, and the organization, as the complete success of the entire day's proceedings proved, was excellent.

The summons for the meeting of Prov. G. Lodge for this day was as follows:—

Provincial Grand Lodge of West Yorkshire

OF

ANTIENT, FREE, AND ACCEPTED MASONS.

ST. JOHN'S, WAKEFIELD, *16th April, 1885.*

Worshipful Sir and Brother,

By command of the Right Worshipful Bro. Thomas William Tew, J.P., P.G. Deacon of England, Past Deputy Provincial Grand Master, Provincial Grand Master of West Yorkshire, the Annual Meeting of Provincial Grand Lodge will be holden in the Albert Hall, Cookridge Street, Leeds, on Friday, the 24th April, 1885, at High Twelve, when and where you, with the Worshipful Past Masters and Acting Wardens of your Lodge are hereby convoked to attend to the Duties of the said Provincial Grand Lodge, and at which the Master Masons of your Lodge are invited to be present.

The Provincial Grand Lodge will be opened by the R.W. Deputy Grand Master, the Earl of Lathom, Provincial Grand Master, West Lancashire, at 12-30 p.m.

I remain, Worshipful Sir and Brother,

Yours fraternally.

HENRY SMITH,

Provincial Grand Secretary.

N.B.—Dark morning costume, black or white ties, and tall hats.

Immediately on arriving at the Albert Hall, Brethren will clothe, sign the Attendance Book, and obtain a ticket to admit them to the Hall.

Brethren must take their hats and overcoats into the Hall, in order to prevent delay in forming the Procession.

BANQUET IN THE VICTORIA HALL, TOWN HALL, AT 4-30.

BUSINESS.

The Roll of Lodges will be called.

The Roll of Present and Past Provincial Grand Officers will be called.

The annexed Copy of the Minutes of the Provincial Grand Lodge, holden at Dewsbury, on the 28th January, 1885, will be presented for confirmation.

The Installation of the R.W. Bro. Thomas William Tew, J.P., P.G. Deacon of England, Past Deputy Provincial Grand Master, as Grand Master of West Yorkshire, will be then performed by the R.W. Deputy Grand Master, the Earl of Lathom, R.W. Provincial Grand Master of West Lancashire.

The R.W. Provincial Grand Master will then appoint and invest his Deputy.

The Provincial Grand Treasurer will be elected.

The Provincial Grand Officers will be appointed and invested.

The Revised By-Laws of Provincial Grand Lodge, adopted at Dewsbury, Jan. 28th, 1885, and approved of by the M.W. the Grand Master, will be presented for confirmation.

The Annual Report of the Charity Committee will be presented for adoption.

To consider the petition for relief of Mrs. B. W., Lodge 275.

W. Bro. W. F. Smithson, P.M., 1001, P.P.G.D., will move that a grant be made to the Royal Masonic Institution for Girls, towards constituting this Provincial Grand Lodge Patron of the Institution.

To transact the usual business.

To receive applications for next meeting (October).

A Procession will be then formed and proceed to the Parish Church for Divine Service, where a Sermon will be preached by the Provincial Grand Chaplain.

The Brethren will re-form the Procession and return to the Albert Hall, and close Provincial Grand Lodge.

The Albert Hall opened its doors at 11 o'clock and the early arrival of many brethren showed the anxiety to secure seats. The body of the Hall was set apart for the use of the Masters, Past Masters and

Wardens of the Lodges in the Province, who were to wear their collars of office. The gallery was assigned to the younger brethren.

In a very short time the large hall was full. The number of Masons attending this interesting function could not be less than 1200.* About 900, without including visitors, of whom there was a large number, signed the books and there was not one of the Lodges in West Yorkshire, which had then 68 on its roll, that was unrepresented. Provincial Grand Lodge entered at half past twelve, accompanied by the following distinguished visitors :—

R.W. Bro. The Rt. Hon. The EARL OF LATHOM, Deputy Grand Master of England, and Prov. Grand Master of West Lancashire.

R.W. Bro. Col. LE GENDRE N. STARKIE, D.L., Past Grand Warden of England, and Prov. Grand Master of East Lancashire.

R.W. Bro. Major W. H. SMYTH, D.L., Provincial Grand Master of Lincolnshire.

V.W. Bro. The Rev. C. W. SPENCER-STANHOPE, P.G. Chaplain of England.

V.W. Bro. The Very Rev. The DEAN OF YORK, P.G. Chaplain of England.

V.W. Bro. J. WOODALL WOODALL, Grand Treasurer of England.

V.W. Bro. Col. SHADWELL H. CLERKE, Grand Secretary of England.

W. Bro. BARON DE FERRIERES, M.P., Grand S.D. of England.

W. Bro. C. J. BANNISTER, Pres. G. Sw. B. of England.

W. Bro. Dr. J. PEAKSON BELL, P.G.D. of England, D. Prov. Grand Master of N. and E. Yorkshire.

W. Bro. GEORGE MELLOR, P.G.D. of Eng., D. Prov. Grand Master of East Lancashire.

W. Bro. M. C. PECK, Prov. Grand Secretary, N. and E. Yorkshire.

W. Bro. JOHN CHADWICK, Prov. Grand Secretary E. Lancashire.

W. Bro. WILLIAM GOODACRE, Prov. Grand Secretary, W. Lancashire.

W. Bro. F. R. W. HEDGES, Secretary, R.M.I. for Girls.

W. Bro. FREDERICK BINCKES, P. Grand Steward, Secretary R.M.I. for Boys.

W. Bro. JAMES TERRY, P.P.G.W. of Herts, Secretary, R.M. Benevolent Institution.

Of Prov. G. Officers Present and Past, there were nearly 150 attended, so that the daïs, it will be seen, was well filled, whilst in the body of the Hall, or in the galleries were visiting brethren* to the number of 70, from all parts of England.

The proceedings were followed by the large concourse of brethren with great interest, and from time to time evoked expressions of feeling of the warmest and most enthusiastic nature. Items, demanding and

* A complete list of those who signed the sheets, arranged according to Lodges, is given in Bro. C. L. Mason's descriptive account of the Installation ceremony : also the names of all visitors so far as they could be ascertained.

obtaining the careful consideration of the meeting, but, having no particular reference to the great event of the day, are omitted.

The Provincial Grand Lodge of West Yorkshire was opened by the R.W. the Deputy Grand Master of England, after which Bro. the Rev. Canon Bullock offered up prayer, and a portion of Holy Scripture was read by Bro. the Rev. W. T. M. Sylvester.

The R.W. the Deputy Grand Master the Right Hon. the Earl of Lathom, the Prov. Grand Master of West Lancashire, was saluted.

The R.W. the Prov. Grand Master of East Lancashire, Colonel le Gendre N. Starkie, D.L., was saluted.

The R.W. the Prov. Grand Master of Lincolnshire, Major William Henry Smyth, was saluted.

The W. Deputy Provincial Grand Master of N. and E. Yorkshire, Bro. J. P. Bell, M.D., was saluted.

Moved by W. Bro. James Henry Gration, P.M. 1513, Prov. G. Treasurer, seconded by W. Bro. John Heaton Cadman, P.M. 154, P.P.G. Reg., and resolved :—

“That the minutes of the Provincial Grand Lodge, holden at Dewsbury, on Wednesday, the 28th January, 1885, be taken as read.”

Moved by W. Bro. John Wordsworth, P.M. 1019, P.P.G.W., seconded by W. Bro. Thos. Ruddock, P.M. 275, P.P.G.D., and resolved :—

“That the minutes be confirmed.”

Letters of apology for unavoidable absence were read from Col. Sir Henry Edwards, Bart., C.B., Past Prov. G. Master, Capt. Arthur H. Edwards, 61, and many other W. Yorkshire Brethren ; also from the following Brethren from various Provinces : Major E. Locock, D.P.G.M., Lincolnshire ; S. S. Partridge, D.P.G.M., Leicestershire ; Benj. Vickers, Prov. G. Sec., Lincolnshire ; Robert Hudson, Prov. G. Sec., Durham ; General Brownrigg ; A. J. Jones ; T. W. C. Bush ; A. Carter ; A. McDowall ; W. W. Morgan ; J. S. Cumberland ; W. B. Denison.

The Roll of Lodges was called, and every Lodge in the Province responded.

The following Address of Welcome was then presented to the R.W. the Deputy Grand Master of England :—

TO THE RIGHT HON. THE EARL OF LATHOM,
R.W. Deputy Grand Master of England, and R.W. Provincial Grand Master
of West Lancashire.

The congratulatory, dutiful and affectionate Address of Welcome of the 69 Lodges of Antient, Free, and Accepted Masons of the Province of West Yorkshire, assembled in the Albert Hall, Leeds, on Friday, April 24th, 1885, at the Installation of R.W. Bro. T. W. Tew, J.P., P. Grand Deacon of England, and P. Deputy Provincial Grand Master, offer to you a most cordial welcome, and the assurance of their loyal devotion to the Grand Lodge of England, which sentiment has ever animated the Masons in this Province. They also offer to you their warmest thanks for the compliment you have paid them in coming to perform this important Masonic ceremony, affording them an opportunity of acknowledging their appreciation of your devoted and distinguished services to the Craft for a long series of years. They desire to express their satisfaction that the ceremony has also been graced by the presence of your excellent neighbour and friend, Colonel Le Gendre N. Starkie, D.L., P. Grand Warden of England, R.W. Provincial Grand Master of East Lancashire, who will take part in the proceedings of the day. Their pleasure is further augmented by the presence of W. Bro. Dr. J. Pearson Bell, Deputy Provincial Grand Master, who, in the name of the Right Hon. the Earl of Zetland, represents the Province of North and East Yorkshire; Colonel Shadwell Clerke, Grand Secretary, and many other distinguished Brethren. In conclusion, they again tender their obligations for your kindness in coming among them on this auspicious occasion, and they pray that the Great Architect of the Universe may prolong your useful life.

HENRY SMITH, Prov. G. Secretary.

Lord Lathom briefly acknowledged the compliment, and assured the Brethren that it gave him great pleasure to visit Leeds on so auspicious an occasion. Under such interesting circumstances he was proud to be the representative of His Royal Highness the Grand Master, and to have the honour of Installing Bro. Tew. (Loud cheers.)

The arrival of the R.W. Prov. Grand Master designate was announced and his Patent sent in for examination.

A deputation was formed consisting of the following :—

Two Grand Stewards.

The Gloves and Apron of the
Provincial Grand Master on a
Cushion, borne by W. Bro. G. P.
Martin, W.M., 910.

The Collar and Jewel of the
Provincial Grand Master on a
Cushion, borne by W. Bro. James
Wm. Davis, W.M., 61.

The Provincial Assistant Grand Directors of Ceremonies.

The Provincial Deputy Grand Director of Ceremonies.

Two Grand Stewards.

W. Bro. W. H. Brittain, P.M., 139, P.P.G.W., Mayor of Sheffield.

W. Bro. Lieut.-Col. J. E. Bingham, W.M., 296, Master Cutler, Sheffield.

Bro. John Rhodes, 910, Mayor of Pontefract.

W. Bro. T. Bateman Fox, P.M., 208, Mayor of Dewsbury.

W. Bro. Thomas Hill, P.M., 302, P.P.G. Warden.

W. Bro. W. W. Widdop, P.M., 275, P.P.G. Warden.

W. Bro. Lieut.-Col. Albany H. Charlesworth, J.P., W.M., 495.

W. Bro. Edward Simpson, J.P., P.M., 154, P.P.G. Warden.

The W.M. of the *Zetland* Lodge, No. 1311, W. Bro. A. F. McGill.

The W.M. of the *Goderich* Lodge, No. 1211, W. Bro. C. Scriven.

The W.M. of the *Alfred* Lodge, No. 306, W. Bro. W. H. Thompson.

The W.M. of Lodge *Prudence*, No. 2069, W. Bro. E. Woodhouse, J.P.,
(*Vice-Chairman of Installation Committee*).

The W.M. of the *Defence* Lodge, No. 1221, W. Bro. R. P. Brindley.

The W.M. of the *Excelsior* Lodge, No. 1042, W. Bro. E. Crosby.

The W.M. of *Philanthropic* Lodge, No. 304, W. Bro. E. Woodcock.

The W.M. of *Fidelity* Lodge, No. 289, W. Bro. W. L. Jackson, M.P.,
(*Chairman of Installation Committee*).

The R.W. Provincial Grand Master Designate, Bro. Thomas
William Tew, J.P.

Two Provincial Grand Stewards.

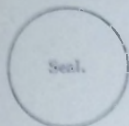
The Provincial Grand Director of Ceremonies.

W. Bro. Thomas William Tew was escorted by W. Bro. W. L. Jackson, M.P., W.M. of Lodge *Fidelity*, 289, and W. Bro. Edwin Woodhouse, J.P., W.M. of Lodge *Prudence*, 2069, to the front of the Pedestal, when the R.W. Deputy Grand Master said:—

I congratulate you, Bro. Tew, on having been called upon to assume the high position of ruler over this importance Province. (Loud cheers.) I understand that the choice has fallen upon you unanimously, and this unanimity on the part of your Brethren, will no doubt be a great help to you, in performing the responsible and onerous duties of your position. Allow me to express the sincere hope, that you may have health and strength long to enjoy the position, which you are now about to occupy. (Loud cheers.)

The Patent of Appointment was then read.

ALBERT EDWARD, G.M.



To all and every our Right Worshipful and Loving Brothers, WE, ALBERT EDWARD PRINCE OF WALES, Knight of the Most Noble Order of the Garter, &c., &c., &c., Grand Master of the Most Antient and Honourable Fraternity of Free and Accepted Masons of England,

SEND GREETING,

Know ye that we, of the great trust and confidence reposed in our Right Trusty and Well-Beloved Brother, THOMAS WILLIAM TEW, Esquire, J.P., &c., &c., &c., of Carleton Grange, Pontefract, Yorkshire, do hereby constitute and appoint him Provincial Grand Master for the West Riding of Yorkshire,

with full power and authority to make Masons and Constitute and Regulate Lodges as occasion may require, subject nevertheless to our approval. And also to do and execute all and every such other acts and things appertaining to the said office as usually have been or ought to be done and executed by other Provincial Grand Masters. He, the said THOMAS WILLIAM TEW, taking special care that all and every the Members of every Lodge he shall constitute, have been regularly made Masons, and that they, and the Members of all other Lodges within his Province, do observe, perform, and keep the rules, orders, and regulations contained in the BOOK OF CONSTITUTIONS, except such as have been or may be repealed at any Quarterly Communication or other General Meeting, together also with all such Rules, Orders, Regulations, and Instructions as shall from time to time be transmitted by us or by our Deputy Grand Master, or by our successors, Grand Masters, or their Deputies for the time being; And we so will and require you, the said Provincial Grand Master, to cause at least one General Meeting or Communication to be held in every year; And that you promote on those and all other occasions whatever may be for the honour and advantage of Masonry and the benefit of the Grand Charity; And that you yearly send to us or our successors, Grand Masters, an account in writing of the proceedings therein, and also so forthwith transmit to us, a particular statement of what Lodges you constitute, and when and where holden, with a list of the several Members of the said Lodges, and copies of all such Rules, Orders, and Regulations as shall be made for the government of the same, with whatever else you shall do by virtue of these presents, and that at the same time you remit to the Treasurer of the Society for the time being, at London, ten guineas sterling for every Lodge you shall constitute, for the use of the Grand Lodge and other necessary purposes.

Given at London under our Hand and Seal of Masonry this 10th Jan., A.L., 5885,
A.D., 1885.

By Command of the Grand Master,

LATHOM, D.G.M.

SHADWELL H. CLERKE, G.S.

The R.W. Provincial Grand Master was then obligated in accordance with antient form; invested with the Apron, Chain, and Jewel by the R.W. Provincial Grand Master of E. Lancashire, Col. Starkie, and placed in the chair of the Provincial Grand Master of West Yorkshire

by the R.W. Deputy Grand Master, the Earl of Lathom, when the applause was loud and long continued.

The Director of Ceremonies, Bro. J. W. Monckman, P.M. 1018, then proclaimed the Provincial Grand Master according to antient form, as follows :—

Brethren,—By command of the Right Honourable the Earl of Lathom, Installing Master, the Right Worshipful Deputy Grand Master of England and the Right Worshipful Provincial Grand Master of West Lancashire—and with the sanction and approbation of the Right Worshipful Provincial Grand Master of East Lancashire, Colonel Le Gendre Nicholas Starkie, D.L., investing officers—I do now, according to antient usage and established custom from time immemorial, proclaim and make known that Brother Thomas William Tew, one of her Her Majesty's Justices of the Peace for the West Riding of the County of York, of the Grange, Carleton, in the said Riding, and of the Manor of Rawcliffe, in the North Riding of the County of York, Past Grand Deacon of England, and by Patent of the Most Worshipful Grand Master, his Royal Highness the Prince of Wales, K.G., dated on the 10th day of January, 1885, the Provincial Grand Master Designate of the Province of West Yorkshire, who was initiated into Masonry on the 2nd day of October, 1856, in the *Scarsdale* Lodge, No. 981, now 681, at Chesterfield in the County of Derby, and on the 7th of April, 1862, became Worshipful Master of the *St. Oswald's* Lodge, Pontefract, No. 1212, now 910 on the Muster Roll of the Grand Lodge of England, of which Lodge he was three times Worshipful Master, Provincial Grand Senior Warden of this Province, April 5th, 1865, Deputy Provincial Grand Master on the 21st April, 1875, has been duly Installed and now is the Right Worshipful Provincial Grand Master of the Antient, Free, and Accepted Masons of the Province of West Yorkshire, in succession to Colonel Sir Henry Edwards, Bart., C.B. and D.L., the last Right Worshipful Provincial Grand Master, now retired.

I, therefore, by virtue of my office as the Provincial Grand Director of Ceremonies in this Provincial Grand Lodge, and in accordance with the antient usage and established custom, do call upon all the Brethren here present in this Albert Hall, in this town of Leeds, to salute the Right Worshipful the Provincial Grand

Master, according to antient form; and may the Great Architect of the Universe guide, direct, and prosper him in all his ways.

The requisite salute was then given with much heartiness and effect.

Colonel Starkie, on behalf of East Lancashire, congratulated the newly-installed Provincial Grand Master upon the exalted position he had attained in the Masonic body. The manner in which Bro. Tew had hitherto discharged the duties which had devolved upon him were sufficient to prove that the larger duties would be equally well performed, and West Yorkshire had reason to be congratulated upon the appointment just made. (Cheers.) He expressed the hope of the Freemasons of Lancashire when he wished that the Provincial Grand Master might have a long and prosperous rule. His reign was sure to be distinguished by courteous acts and judicious principles, by which the prosperity and stability of the Order would be maintained. Might that great Province of West Yorkshire, under his genial rule, flourish and prosper! (Cheers.) Bro. Tew was sure to maintain with ability and zeal the traditions of the Order, and so gain the respect of all. Might the white rose of Yorkshire, as emblematical of Freemasonry, shed its fragrance and rival the red rose of Lancashire, that both might be united in the garden of Freemasonry to spread abroad the fragrance of that flower to the benefit of Freemasonry in general! (Loud cheers.)

The following Addresses of Congratulation were presented:—

By W. Bro. Dr. Bell, D.P.G.M. North and East Yorkshire.

ADDRESS TO THOMAS WILLIAM TEW, ESQ., J.P.,

Right Worshipful Provincial Grand Master of Antient, Free, and Accepted Masons,
of the West Riding of Yorkshire.

FROM THE

Prov. Grand Lodge of the North and East Ridings of Yorkshire, 24th April, 1885.

WE, the Provincial Grand Master, Officers, and Members of the Provincial Grand Lodge of the North and East Ridings of Yorkshire, beg to offer our hearty congratulations upon your having been appointed by the Most Worshipful Grand Master, His Royal Highness the Prince of Wales, to preside over the important Province of the West Riding of Yorkshire, which owes so much to your beneficial care and liberality.

We sincerely pray that you may long be spared in health to occupy the high and honourable office with which you have this day been invested, and to advance the happiness and prosperity of your Province, as well as that of the Craft generally, of which you are so distinguished an ornament.

"To Col. Shadwell Clerke, the Grand Secretary; Baron de Ferrieres, M.P.; Sir Fredk. Milner, Bart., M.P.; Dr. Bell, the D.P.G.M. of North and East Yorkshire, and other numerous and distinguished guests who have so generously condescended to grace this Albert Hall with their presence, and lend *éclat* to this scene, we also express our deep sense of the pleasure it has given us to receive them.

"To Dr. Purey-Cust, the Very Reverend the Dean of York; the Provincial Grand Chaplains, Past and Present; and the Chaplains of the various Lodges: we are proud that Freemasonry has this opportunity of showing its attachment, not only to their sacred offices, but as the symbolization of our devotion to the Volume of the Sacred Law, which rules and governs the Craft, and our belief in the principles of the Christian Faith. Our attendance at the Leeds Parish Church, so nobly lent by the Rev. Dr. Gott, the Vicar, will cement this sentiment of feeling, which so fervently pervades the Craft in this Province to the softening, humanizing influences of religion, and from which I hope never to see Freemasonry divorced.

"To the Masters and Past Masters of the Eight Leeds Lodges: we can never requite them for the unselfish energies and singleness of heart actuating the whole Masonic body in this town, for the work of organization in perfecting the details of this Ceremonial, and in endeavouring to provide for the comfort of the visiting Brethren, from whom applications to be present have come in to the committee of management, too numerous to be accommodated. We ask Bro. W. L. Jackson, M.P., the W.M. of *Fidelity*,—the oldest Lodge—and Bro. Alderman E. Woodhouse, J.P., the W.M. of the *Prudence*—the youngest Lodge in Leeds—to accept our thanks, and to convey to all the good and true Masons here, our appreciation of the zeal and ability with which they have carried out their arduous and self-imposed duties.

"To the Provincial Grand Officers, Past and Present: I, as your late Deputy Provincial Grand Master, cannot praise in too eulogistic terms the wonderful assistance and co-operation Sir Henry Edwards and I, during the past ten years, have received from year to year. I am unable, from emotional feelings, to convey my intense appreciation of the splendid value of their services rendered consecutively during this period of time. The unity of this Province, the harmony prevailing amongst the Brethren in the forty-two towns in which are the sixty-nine

Lodges, tells of the efficiency of their influence and the estimation in which they are always regarded by every one of us; and, if I may add, the most fraternal relations which exist between this Province and all surrounding Provinces and London, is evidence of the universality of the Craft, and its power of combining with other Provinces for every good, charitable, and benevolent object, and this happy feeling is due in large measure to the operative labours of the Provincial Grand Officers. The policy of this Province in the future, as in the past, will be to work to still greater perfection this unity of purpose, and to cultivate brotherly friendship in every possible direction; to mould the Lodges as component parts of one vast system under one reign of equal law; so that the identical interests of Masonry can be moved by one general impulse, throughout the whole body on the roll of the Grand Lodge of England. Such are the aspirations which to-day actuate the feelings of your new Provincial Grand Master.

“In obedience to these instincts, I acknowledge the salutations the Brethren have so generously accorded to my new position in the West Riding. May their goodness and cordiality towards this office never be misplaced; and may the congratulations of so many kind, generous and eminent Brethren, for which I am unable to thank them sufficiently, be amply justified in the years permitted to me to occupy this chair.

“I cannot but express the regret with which I have vacated the office of Deputy Prov. Grand Master; but circumstances over which I had but little control, combined with pressure and good wishes from many quarters, have induced me to accept the most honourable position it was in the power of the M.W. the Grand Master to bestow—that of this Provincial Grand Mastership. In 1875 I accepted the Deputyship only for three months, and at the request of Sir Henry Edwards, until he could appoint some more appropriate Brother possessing the entire confidence of this Province, to fulfil Brother Bentley Shaw’s responsible duties. Little did I think, that probationary term was to extend for ten years, and now perhaps longer, subject to your judgment, or until that time when all links must be sundered in this world, and engagements terminated. You then took me a comparatively unknown Mason, only thrice W.M. of *St. Oswald’s* Lodge, No. 910. I have tried to win your confidence and to merit your esteem. If I part with these bright and sparkling jewels in the office now accepted by me, tell me your opinion

frankly; because only by the universal assent of the Craft, and the co-operation of the Provincial Grand Officers, could this government of Masonry be conducted with satisfaction to the West Yorkshire Lodges, and the affairs of this Province administered with the approbation of all of you. If I part with these, then, let me retire, and carry with me into that retirement the esteem of faithful allies and friends. To keep your affections and loyalty will be the work of my proudest efforts.

"I accept this higher trust only at your hands with a sense that a great honour has been conferred upon me; yet, I must look back upon the Deputyship with feelings of affection for the friendships made and the marvellous forbearance and kindness shown me, and I envy my successor in the occupancy of that most agreeable Chair. Could my own views have been regarded, I could have wished that a Royal Prince, or some distinguished nobleman, had succeeded Sir Henry Edwards. I would have tried, as faithfully to carry out the instructions of such a Provincial Grand Master, with the same loyalty as I and my Provincial Grand Officers have endeavoured to accomplish the wishes of previous Provincial Grand Masters.

"To see in our midst Masonry flourish, whether under the Earl of Mexborough, the Marquess of Ripon, Sir Henry Edwards, or any other Provincial Grand Master whom His Royal Highness the M.W. Grand Master may designate, is the only ambition of every one of us in West Yorkshire; and we should ever delight to shew our fidelity and zeal to one, as much as to another, selected to rule over us; therefore, I hope the Grand Lodge has not erred, in departing from precedent, in placing in this Chair your late Deputy Provincial Grand Master, but that your co-operation and assistance may be continued to him, as overflowing and ungrudgingly as it has been accorded his predecessors during the past sixty years.

"The presence of so many eminent visitors and Provincial Officers and Masters from many Provinces, and of Brethren in this Hall, may be interpreted as an assurance of the perfect confidence you are willing to repose in the new occupant of the Chair of this Provincial Grand Lodge, and that I may, without any misgivings, enter upon these responsibilities with your complete assent and sympathies.

"A retrospect of the doings of the Craft in this Province will testify to the sincerity of the character of our Order, and its determination to

make the principles of Masonry applicable to the good of our fellow-creatures. I have but to remind you that, on the 28th October, 1868, when a Convalescent Home was founded by Charles Brooke, of Meltham, Lord de Grey and Ripon and this Provincial Grand Lodge laid the chief corner-stone of that magnificent Institution. When the Church of East Hardwick was commenced, to perpetuate the deeds of a good man who lived 300 years ago*, a Noble Marquess and three other Cabinet Ministers—all Members of the Craft—thought it not beneath their rank and duty to the State to take the initiative and fix the foundation-stone. When a Dispensary at Pontefract was to be reconstructed, Her Majesty's then Minister of War, the Right Hon. Hugh C. E. Childers, a Brother of *Saint Oswald's* Lodge, inaugurated that work by laying its first stone. When the Clayton Hospital at Wakefield was thought of, it was our late Brother J. C. D. Charlesworth, with the assistance of this Provincial Grand Lodge, who set in an operative manner the great stone of that edifice. When the plinth-stone of the Dewsbury Infirmary was fixed, it was Sir Henry Edwards and this Provincial Grand Lodge, who performed that Masonic ceremony. So also, when the grand old Parish Church of Halifax was renovated, it was our then Provincial Grand Master who promoted and fostered that generous work of restoration, which is a record of his liberality and munificence. Did Delph, in the west highlands of Yorkshire, require a Literary Institute for the recreation and mental improvement of the toilers in those valleys? It was Bros. Hirst and Blackwell and the Masons' Lodge there, who invited this Provincial Grand Lodge to set the principal stone at the north-east corner of the building. Does a Royal Prince visit Sheffield, Leeds, Bradford, or Huddersfield—to inaugurate a College; to countenance a Musical Festival; to open an Art Exhibition at one town, or an Industrial Exhibition at another, illustrative of the skill and genius of the West Riding? The Craft and the Lodges take the most prominent places in the labours of organisation, and are foremost with skilful arrangements to make these visits of Royalty successful, and, by cordial greetings and heartfelt welcomes, show the love and loyalty and devotion of the Freemasons of Yorkshire to the Royal Family of England, and how cordially we appreciate the significance of these Royal visits to this County. Is it a new Bishop whom the G.A.O.T.U. has ordained to the spiritual welfare

* Vide p. 86.

of this Diocese, and who for the first time makes our acquaintance? Then do we see towns like Huddersfield and Wakefield vying with each other which can afford the more hospitable welcome. Is it necessary to supplement the means of education, or the maintenance of those who through unforeseen misfortune or bereavement appeal to our sympathies, and who may be deprived, as it were, of all fatherhood, except the Fatherhood of God? Then does the Craft try and help those who are bequeathed to us as legacies for our charity and benevolence. Do we wish to mark our sense of the affection in which our late Provincial Grand Master is regarded? In two months a Perpetual Endowment is provided at one of our Charities, and named after him, by means of which, one orphan girl in turn shall love his memory to remotest time. Is it our late Brother Oates, or another Past Master of one of our Leeds Lodges, or one or other of the 73 Brethren of this Province who, during last year, were removed by death from amongst us? Then do the Masons mark their sorrow for these visitations of Providence, and follow their departed friends to their silent tombs.

"But, I shall weary you with these instances of our humanising influences—to 'rejoice with those who do rejoice, and to weep with those who weep.'

"This silver trumpet must not itself sound the deeds of Masonry too loudly or too long, lest the ear tire of its own laudations: but we can echo this aspiration that it may be our good fortune to emulate these works of the past, and that the future may be so prolific of noble works of usefulness and good-will, that all outside our mystic circle may appreciate the excellence of our efforts to render this Brotherhood extensively serviceable to our fellow-creatures. A Brotherhood animated by such sentiments is, I am constrained to say, worthy of all that estimation which the language of eulogy can bestow upon it. To be permitted, then, to share in this emulation of generous principles is indeed an honour such as the Sovereign on the throne might think not unworthy of participation. To guide the energies of such a philanthropic Order is an aspiration of the loftiest kind. Into this position of responsibility you have enthroned me to-day.

"The Chain placed around my neck strengthens the links of attachment that have bound me to you for the past twenty-five years in bonds of friendship more indissoluble than ever. The Collar will be

the symbol to remind me of another's wants; and the Apron, that badge of mutual co-operation between us, to labour for the welfare of the Craft, without distinction of office or without asperity of opinion, only to be laid aside when, by the mutability of Time, these things are cast away—'When this mortal must put on immortality;' when 'death is swallowed up in victory;' when the tomb of transgression is burst at the Resurrection dawn; and when, by the mercies of the 'Son of Righteousness,' we are permitted, in the 'Grand Lodge above, to shine as the stars for ever and ever.'" (Loud cheers)

The following letter from Sir Henry Edwards, P. Prov. Grand Master, was then read by Bro. Henry Smith:—

PYE NEST, HALIFAX,
21st April, 1885.

DEAR SIR AND BRO.,

As the time approaches for the Installation of our Provincial Grand Master, I find there is little chance of my being able to be present at the ceremony: this I regret most deeply, as I wished to have had the opportunity, personally to thank the brethren of West Yorkshire for the splendid munificence they have shown in subscribing to a testimonial to commemorate my period of service as their Provincial Grand Master, a testimonial which must ever afford me the deepest gratification, and which I hope in future generations will be a means of aiding that noble cause of charity which, it is the greatest pride of the craft to encourage and support to the best of their ability.

Had I been able to attend, I would have told you, that during the whole of my time of office, I have received the greatest possible assistance and co-operation from Bro. Tew, as my Deputy, without which assistance it would have been absolutely impossible for me to have conducted the affairs of this great Province, and that I owe him a debt of gratitude which will never be forgotten.

I wish, therefore, formally and before you all, to offer him my thanks and warmest congratulations on his accession to the office of Provincial Grand Master, and my most hearty good wishes in the career which lies before him.

I remain, yours faithfully and fraternally,

HENRY EDWARDS.

HENRY SMITH, ESQ., PROV. G. SEC., W. Y.

The R.W. Prov. Grand Master then appointed W. Bro. Henry Smith as his Deputy Provincial Grand Master, and directed his Patent to be read.

PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.

TO ALL TO WHOM THESE PRESENTS SHALL COME, I, THOMAS WILLIAM TEW, Justice of the Peace, Past Deacon of the United Grand Lodge of England, and Right Worshipful Provincial Grand Master of West Yorkshire, do appoint HENRY SMITH, of St. John's, Wakefield, in the County of York, Past Master of Lodge *Airedale*, No. 387, Shipley, in the said Province, Deputy Provincial Grand Master of Antient, Free, and Accepted Masons of West Yorkshire, to execute all the functions of the office of Provincial Grand Master of West Yorkshire.

And I, by this Patent, under my hand and seal, invest him with all the requisite powers during pleasure.

Given at the Grange, Carleton, Pontefract, in the said County,

24th April, A.D. 1885, A.L., 5885.,

THOMAS WILL. TEW.

L.S.

C. S. SUNDERLAND, PROV. G. REG.

Bro. Henry Smith was then invested with his Collar and Apron and duly Installed Deputy Provincial Grand Master, amid great cheering. He was proclaimed as follows :—

Brethren,—By command of the Right Worshipful Provincial Grand Master of West Yorkshire, I now proclaim Bro. Henry Smith, of St. John's, Wakefield, who has been obligated by the Right Worshipful Provincial Grand Master of East Lancashire, and in the presence of the Right Worshipful Deputy Grand Master of England, and of the Antient, Free, and Accepted Masons of this Province, to be the Deputy Provincial Grand Master of the Province of West Yorkshire, in succession to the late Deputy Provincial Grand Master, Bro. Thomas William Tew, exalted to the office of Provincial Grand Master. Furthermore, be it known unto all whom it may concern, that Bro. Henry Smith was initiated into Masonry in the Lodge of *Hope*, Bradford, No. 379, now 302, on 3rd May, 1852, and raised on the 2nd day of August following, and subscribed 33 years to this date. Joined the *Airedale* Lodge, Baildon (now at Shipley), No. 543, now 387, June, 1854, Installed Worshipful Master, 1857, and subscribed 31 years to this date. The Earl of Mexborough, the Right Worshipful Provincial Grand Master, appointed him Provincial Grand Deacon, 1859; Bro. Dr. Fearnley being then the Deputy Provincial Grand Master; Earl de Grey, now Marquess of Ripon, appointed him Provincial Grand Secretary on the death of Bro. Nelson, in March, 1870, and during the succeeding deputyship of Bro. Bentley Shaw, Lieutenant-Colonel Sir Henry Edwards, Bart., C.B. and D.L., re-appointed him in April, 1875, under the deputyship of Bro. Thomas William Tew, and he has discharged the duties conscientiously, with zeal and fidelity, and with the esteem and respect of every Lodge and Brother, until this day the 24th day of April, 1885. He was one of the founders of the West Yorkshire Charity Committee in 1859, is a vice-patron of the Royal Masonic Institution for Boys, to which he has served nine times steward at the anniversary festival, contributing £127 10s. He is a vice-patron



HENRY SMITH, P.G. DEAC. OF ENG.
DEP. PROV. G. MASTER OF W. YORKS.

to the Girls' Institution, to which he has served seven times the office of steward, contributing £105. and he is also a vice-patron of the Royal Masonic Benevolent Institution, to which, at the anniversary festivals he has served six times the office of steward, contributing £102 10s. For these services he deserves well at the hands of the Craft, and I therefore, by virtue of my office as the Grand Director of Ceremonies of this Provincial Grand Lodge, do call upon all the Brethren present to salute our Worshipful Deputy Provincial Grand Master five times, according to antient form and established custom.

The W. Deputy Prov. Grand Master, Bro. Smith having been saluted in due form—

Expressed his gratification on his appointment to the high office of D.P.G.M. He yielded to no one in his desire to help the P.G.M. in all his plans for the promotion of the interests of the craft in this province, and to share the burden of his responsibilities as far as possible. He hoped that the experience he had acquired would inspire confidence in the brethren that the duties attached to the office would be discharged to their entire satisfaction. If they would forgive him for being slightly egotistical for a moment, he would state, that he had been Provincial Grand Secretary for the last 15 years, and for several years previously, he had assisted the late Brother Nelson, with whom he was associated in the formation of the Charity Committee in 1859. Since 1870, 58 Provincial Grand Lodge Meetings had been held, all of which, with only one exception, he had been able to attend. During the same period the Charity Committee had had 45 Meetings, the whole of which he had attended. Of the 59 Elections in London during the same time he had been absent but once, so that he might fairly say that he did not enter upon his new duties without some little experience gained in all these years. It would be his earnest endeavour to maintain this great province in its present state of efficiency, and to accomplish this he hoped he might rely upon the sympathy and support of every brother which had hitherto been accorded to him. Again he tendered his sincere thanks. (Loud Cheers.)

Moved by W. Bro. Jas. H. Gration, P.M. 1513, P. Prov. Grand Treas., seconded by W. Bro. J. G. Hutchinson, P.M. 1034, P. Prov. Grand Registrar, and resolved :—

"That W. Bro. Thomas Ruddock, P.M. 275, be elected Prov. Grand Treasurer."

The R.W. Prov. Grand Master then appointed and invested his Officers, as follows:—

Prov. S. G. Warden	Wm. Lawies Jackson, <i>M.P.</i> 289.....	Leeds
Prov. J. G. Warden	Lt.-Col. Albany H. Charlesworth, <i>J.P.</i>	Wakefield
Prov. G. Chaplain.....	Rev. John James Needham 910	Pontefract
Prov. G. Chaplain.....	Rev. John Arthur Naylor 290.....	Huddersfield
Prov. G. Treasurer.....	Thomas Ruddock (<i>Elected</i>) 275.....	Huddersfield
Prov. G. Registrar.....	Alfred Wm. Stanfield, <i>J.P.</i> 1019.....	Wakefield
Prov. G. Secretary.....	Herbert G. E. Green.....	Wakefield
Prov. S. G. Deacon	Right Hon. Hugh C. E. Childers, <i>M.P.</i>	Pontefract
Prov. S. G. Deacon	Robert Schott.....	Sheffield
Prov. J. G. Deacon	Wm. Charles Lupton.....	Bradford
Prov. J. G. Deacon	James Bedford	Leeds
Prov. G. Supt. of Works...	John Shaw	Sheffield
Prov. G.D. of Ceremonies	Edward Poppleton.....	Dewsbury
Prov. Deputy G.D. of C....	George Sykes	Kirkburton
Prov. Asst. G.D. of C....	Thomas Whitaker	Halifax
Prov. G. Sword Bearer ...	Thos. Bateman Fox ...	Dewsbury
Prov. G. Stand Bearer ...	Joseph Brailsford, Jun. ...	Sheffield
Prov. G. Stand Bearer ...	Thomas Tyers.....	Leeds
Prov. G. Organist	Arthur Simonson	Sheffield
Prov. Asst. G. Secretary...	Wm. Brewin Alderson ...	Wakefield
Prov. G. Pursuivant	James Wright	Bradford
Prov. Asst. G. Pursvt. ...	Robert Ackrill	Harrogate
Prov. G. Steward	Thos. Wm. Embleton, <i>C.E.</i> 1513.....	Barnsley
Prov. G. Steward	Joseph Binney	Sheffield
Prov. G. Steward	Thomas Woodhead	Ilkley
Prov. G. Steward	Henry Trevor Gardiner ...	Goole
Prov. G. Steward	Wm. Thos. Sugg	Meltham
Prov. G. Steward	John Tinker	Holmfirth
Prov. G. Tyler	Joshua Lee	Huddersfield
Prov. Asst. G. Tyler	Jim Sheard	Batley

The R.W. Prov. Grand Master Bro. Thos. W. Tew, on behalf of the Province, signed the agreement with the Trustees of the R.M. Institution for Girls, completing the "Sir Henry Edwards' Perpetual Presentation."

Moved by W. Bro. C. S. Sunderland, P.M., 1301, Prov. Grand Registrar, seconded by W. Bro. W. W. Widdop, P.M. 275, P. Prov. Grand Warden, and resolved:—

"That the Revised By-Laws, adopted at Dewsbury, January 28th, 1885, be confirmed."

THE SERVICE AT THE LEEDS PARISH CHURCH.

A Procession was organised by the Directors of Ceremonies and the brethren to the number of about a thousand, marched, headed by the band of the Leeds Constabulary to the Parish Church. A considerable number of ladies had taken their seats in the galleries when the Masonic brethren entered. There was a full choral service. The anthem was Mozart's *Glory, honour, praise and power*, and there were special psalms and lessons. The sermon which was preached by Bro. the Rev. Canon Bullock was from the text:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."—*James i., 27.*

The Alms, having been collected, were presented by the Rt. W. Prov. G. Master Bro. Thos. Wm. Tew with the usual ceremonial. They amounted to £82 16s. and were given to the Medical Charities of Leeds.

The Blessing was pronounced by the Rev. John Gott, D.D., the vicar.

The Procession was re-formed and the brethren returned to the Albert Hall, where Prov. G. Lodge was closed in due form with solemn prayer.

THE BANQUET.

VICTORIA HALL, LEEDS, 24TH APRIL.

After Provincial Grand Lodge was closed, the Rt. W. Prov. G. Master, with many distinguished visitors, and upwards of 500 brethren dined at the Town Hall.

ments ; of the most benevolent and unbounded liberality and charity. Grand Lodge is a vast and compact organisation. It ranks as a power of no mean force in the social community for good. It is a bulwark against certain disintegrating and discordant elements of turbulent democracy. Its occupation is to disseminate by means of the 2091 Lodges on its roll call, a universal spirit of brotherly love and truth ; to possess its parchment certificate of membership, to wear its badge, which is "more honourable than the Star, Garter, or any other order in existence," is a privilege. I ask you then, Brethren, to shew your loyalty, your devotion, and your attachment to the Grand Lodge of England, by drinking this toast with your most earnest enthusiasm.

The R.W. the Deputy Grand Master, the Earl of Lathom, responded. He said :—

That although a member of the Grand Lodge of England, he was not an active working member, and could therefore say without egotism that the officers of that Lodge did their work thoroughly. No ceremony in which he had ever taken a part had been better performed than that which had called them together that day. It was by far the largest gathering in the Provinces that had been held, and included representatives from many districts. East and West Lancashire were there—two Provinces which, with West Yorkshire, were the largest in England, and which combined would be able to stand against the world.

The R.W. the Deputy Grand Master, the Earl of Lathom, in proposing the health of the Right Worshipful the Provincial Grand Master of West Yorkshire, said that

Brother Tew was far better known to them than to himself ; yet rumour had brought to him something of the good works in which their newly-appointed Provincial Grand Master had been engaged. There could be no doubt that the choice of the Grand Master was the choice of the Brethren and he would have great satisfaction in informing His Royal Highness of that fact.

The R.W. Prov. Grand Master, Bro. Tew, responded. He said :

Lord Lathom, Officers, Brethren. Rev. Sirs, and Ladies,—The Prov. Grand Officers, past and present, beg, Lord Lathom, that you will acquit us of affectation when we say that it is not without considerable feelings of emotion that we receive this expression of

your goodwill and sympathy in coming to Leeds to-day, and in performing the ceremony of Installation of a new Provincial Grand Master for the West Riding of the County of York. These feelings of emotion are further intensified by the warmth of the expressions and the eloquence of the terms with which you have been good enough to propose this toast. Your visit has done much to knit the hearts of West Yorkshire Masons to yourself as the Right Worshipful Deputy Grand Master, as well as to the Most Worshipful the Grand Master, and the rest of the Officers of the Grand Lodge of England. We tender to your lordship our warmest acknowledgments for the work you have accomplished in the craft during the long series of years in which you have been associated with its interests, as well as for the generous words you have addressed to us this afternoon.

I wish also as your Provincial Grand Master to convince you, Brethren, with what cordial feelings of gratitude I receive this too liberal and too indulgent appreciation of the manner you have responded to the allusions the Installing Master has made to my name. I am not worthy of the enthusiastic ovation this brilliant assembly has rendered to me in acknowledging this toast, and it is no slight addition to its value to have heard it proposed from the lips of one who himself fills a similarly anxious office in his own Province of West Lancashire, to the one into which he has installed me.

Following, as I now have to do, such eminent Past Provincial Grand Masters as the Earl of Mexborough, under whom there were but nineteen Lodges; the Marquess of Ripon, who was installed in this Victoria Hall, on the 22nd of May, 1861; and our late gallant and beloved commander-in-chief, Colonel Sir Henry Edwards, who have each and all rendered eminent services to the craft, and added such lustre to the Masonic Order, I hesitated to accept this high and important office when Colonel Shadwell Clerke, on the 14th of January, intimated the intention of His Royal Highness the Grand Master to confer it upon me.

In occupying the chair of this Provincial Grand Lodge, I venture to appeal to the 923 Past Masters and Worshipful Masters, and to the 2272 other Subscribing Members in the 69 Lodges of this Province, to support me in the duties and additional responsibilities by which

this position in the Craft is surrounded. I hope I may claim from every Brother the most fraternal co-operation to enable me to discharge, with justice to the Lodges and in imitation of my distinguished predecessors, the functions and obligations expected from a Provincial Grand Master. In the firm belief that I have your good opinion, I have most deferentially accepted this position of a trustee of our antient landmarks, symbols, and ceremonies, and will endeavour to the best of my abilities, and with the assistance and co-operation of the Provincial Grand Officers and of my esteemed and respected Deputy, Brother Henry Smith, to carry out the responsibilities of the office with dignity.

The Masonic records of this county teem with the handiwork of the Craft. There is hardly a church, a school, a convalescent home, infirmary, hospital, dispensary or benevolent institution of any kind, that the Freemasons, during the past sixty years, have not either inaugurated, promoted, fostered or assisted in some way or other in a beneficial manner, and which are now monuments of their liberality all over the county, in attestation of their principles and evidences of their goodwill to the sincerity of their Masonic obligations. During the Grand Mastership of the Prince of Wales the English Freemasons throughout the world have contributed to the three London Masonic Charities no less a sum than £350,000, of which amount, since 1870, West Yorkshire has voluntarily subscribed near £30,000 in support of these Masonic Institutions.

Whatever may be the duration of my occupancy of the chair of this Provincial Grand Lodge, I hope I may rely upon your continued generosity in the support of these noble institutions, for without this munificence on the part of the Lodges, our charity towards those, who, except for us would have no fatherhood but the fatherhood of God, would be but 'as sounding brass or a tinkling cymbal,' and that appeals to your sympathies in the future may be as handsomely responded to as have those made in the past by previous Provincial Grand Masters, are my most fervent desires and my confident convictions. To win your affections and regards in this office which you have called upon me to fill, would be an honour and a life-long pleasure, and I thank you, one and all, for your presence on this eventful occasion in my life.

The R.W. Prov. Grand Master of Lincolnshire, Major William

Henry Smyth, proposed the toast of the W. Deputy Prov. Grand Master and the Prov. Grand Officers, Past and Present.

The W. Deputy Prov. Grand Master in responding, said :—

It might not be out of place to state, that in the year 1852, when he was initiated, there were but 29 Lodges in the Province, with 995 subscribing members, now there were 69 Lodges and 3,195 Members, of whom 923 were Past Masters. During the past sixteen years he had registered the names of 5,000 new members, whilst 918 had been removed from the register by death.

It had always been the ambition of the executive, that this Province should be a model of discipline, regularity and of loyalty to the Book of Constitutions and to the Grand Lodge of England, and he confidently appealed to the highest authority, viz., their excellent Grand Secretary, Colonel Shadwell H. Clerke, to say if they had accomplished this high standard of duty.

On his own behalf, and of the Present and Past Provincial Officers, he tendered hearty thanks,

The Prov. Grand Senior Warden, Bro. W. L. Jackson, M.P., W.M. of Lodge *Fidelity*, 289, proposed the Visitors ; he said :—

It was gratifying to learn that all the Lodges in the Province were represented on that occasion. He trusted that the arrangements made for their reception had proved adequate.

The Dean of York, in response, thanked the Brethren of Leeds for their hospitality. During the 37 or 38 years in which he had belonged to the Craft he had always found Freemasonry to be of benefit. In these days when men were so apt to become estranged from one another, the advantages of Masonic fraternity could not be exaggerated.

Bro. Woodall, Grand Treasurer of England, also responded.

The Toast of the Masonic Charities was ably proposed by the Worshipful the Mayor of Sheffield, W. Bro. W. H. Brittain, P.P.G. Warden.

Bro. F. R. W. Hedges, Secretary for the Royal Masonic Institution for Girls ; Bro. F. Binckes, Secretary for the Boys ; and Bro. James Terry, holding a similar position for the Old People, having each replied, thanking West Yorkshire for their generous and continuous support of the Masonic Charities, the meeting terminated.

General satisfaction with the arrangements was expressed all round, and the Leeds brethren were congratulated on the undoubted success of the whole day's proceedings. To the testimony of the brethren generally may be added that of the Earl of Lathom.

PROVINCE OF WEST YORKSHIRE.

The Right Hon. The Earl of Lathom, R.W., Deputy Grand Master, on leaving the Grange, Carleton, expressed his high appreciation of the splendid reception, and hearty welcome accorded to him by the Brethren, at Leeds, on Friday, April 24th, and desired that the W. Masters of the sixty-nine Lodges of the Province should be informed of the very great pleasure the visit had afforded.

Most sincerely I join in this expression of congratulation and of thanks.

THOMAS WILLIAM TEW, Prov. Grand Master.

- HENRY SMITH, Deputy Prov. Grand Master.

28th April, 1885.

In estimating the Masonic work which fell upon the shoulders of Bro. Tew at this period, it must not be forgotten that in addition to the Craft ceremonies which from time to time are mentioned, there were the meetings of the Prov. G. Chapter and those of the Priory of West Yorkshire, in both of which the Prov. G. Master held high authority and office. Here too, he delivered carefully prepared addresses; so that when it is noted that, after attending the initiation of Mr. Gerald W. Balfour, M.P. for Central Leeds, and Mr. Thomas Greenwood Teale (an old schoolfellow at Wakefield Grammar School) into *Goderich* Lodge 1211, during this year 1885 he also presided at the Provincial Meetings and yet found time to lay the corner stone of new National Schools at Castleford, it must be admitted, that the eagerness of the Rt. W. Prov. G. Master to promote the interests of charity and at the same time to largely devote his energies to the advancement of true Masonry, left nothing to be desired.

The papers he read, on these and other occasions after his promotion, all display the same ardent zeal, the same conscientious conviction, the same fearless outspoken language which had characterized his earlier efforts; with perhaps a deeper and stronger desire to elevate the tone and sweeten mutual intercourse amongst his brethren, to awaken their sympathies for what is good and beautiful and to excite their contempt for all that is base and ignoble; in short, to do all that in him lay, by example, and by precept, to lift his brethren into a higher, purer atmosphere, and to leave his mark for good, upon the Institution of which he was so proud to be the head.

Being now chief authority in matters Masonic in this province, it will be necessary in still further illustration of his versatility, to give a specimen or two of Bro. Tew's addresses at Prov. G. Lodge meetings. Two or three instances will suffice, as these papers were read to large bodies of brethren and have been circulated in an abbreviated form by the Prov. G. Secretary.

Royal Arch, Rose Croix and Knights-Templars' Addresses shall also be given in proper course.

LAYING N.E. CORNER STONE OF NEW NATIONAL SCHOOLS, CASTLEFORD, 1ST AUGUST, 1885.

The first foundation stone laid by Bro. Tew in his capacity as Prov. G. Master of W. Yorkshire was that of the new Church Schools at Castleford. Remembering the successful ceremony at Whitwood Mere in 1884, the brethren of *Legiolium* Lodge, helped by those of *Saint Oswald* organized the day's proceedings with conspicuous ability and foresight. The officers of Prov. G. Lodge, anxious to support their chief in this, his first public Masonic act, assembled in large numbers: the clergy were well represented, foremost amongst them being Bro. the Very Rev. Arthur P. Purey Cust, D.D., Dean of York: the Masonic rank and file mustered strongly.

Bro. James Rickard, W.M., 1542, opened a Lodge in the Co-operative Assembly Rooms, Castleford, and received the Rt. W. Prov. G. Master and his officers with all ceremony and respect. Lodge business being completed, the brethren went to the Parish Church of *All Saints*, where the Dean of York preached from 1 Cor. iii. 11. "For other foundation can no man lay, than that is laid which is Jesus Christ."

"They were met together, said he, on an occasion, the importance of which was certified by the presence of many who were connected with that house of God, by members of the society and brotherhood of Freemasons which was one of the most antient societies in the world, whose past history could be traced back to a very early period, and by the presence also of many who had been called to the ministry of the Apostolic Church. They had assembled together that day for some particular and definite purpose—the laying of the foundation of new schools. It might be asked, 'Why should the members of

two such antient societies assemble together and unite in such an act? what is there in laying a foundation stone which requires such commemoration?' To such he would reply, that in the first place he thought there was a natural reason why they should assemble together in that way and one, the antiquity of which, he thought, was certified by their presence there. It had been the habit and custom in antient times for Freemasons and the brethren of the Church of Christ to have such solemn services on the laying of foundation stones; indeed it was at the laying of the foundation stone of that magnificent temple erected by Solomon, that the ceremonial of their craft was instituted. They met there that day to recognise the importance of the work, to invite God's blessing upon it, and perhaps if there were more of such solemn ceremonies before commencing such works, there would not be so many disastrous results. Another reason why they assembled that day was, to commend to God's special protection those who might take part in the erection of the building. Many great works were carried on at considerable risk of life, serious accidents often took place and as many persons were often injured or killed, it was surely well for them to meet together in commencing a work which might involve risk to life and limb, to commend the workpeople to God's blessing and protection. The Dean next pointed out, that their proceedings had also an allegorical or symbolical meaning, for their craft recognised such an occasion as symbolical of the Christian character. After enlarging on this point the preacher proceeded to speak of the importance of providing scripture education for children. Children ought to be brought together in schools and clearly, definitely and daily taught by those who were able to teach them, the truths of the Bible. The need for scripture education was increasing rather than diminishing, for the revelations which had horrified the country during the past few weeks, showed that terrible immorality prevailed. He impressed upon his hearers the great importance of giving children a Christian education, called upon them to hand down to those who came after them the same blessed privileges which they enjoyed, and assured them, that the greatness, the peace and happiness, and the prosperity of this great nation depended not merely upon great wealth but upon real, true and genuine religious principles pervading all classes and enabling them to do their duty faithfully and honestly in that state of life in which God had placed them."

After a collection in aid of the School Fund, from which £20 was realised, the Brethren walked to the site of the new building which was close by. Here with Masonic ritual and ceremonial the stone was laid by the Prov. G. Master. In addressing a few words to the assembled multitude Bro. Tew said :

" Brethren, Ladies and Gentlemen,

" I venture for a few moments only to trespass on your patience, as we are to-day specially honoured by the presence of the Dean of York, who has promised to say something to us on this important occasion. You will, I am sure, be prepared to give his remarks most attentive consideration and will not expect me long to detain you.

" When Freemasons commence the erection of a building, it is usual to place the chief or foundation stone at the N.E. corner. This has just been done, according to antient custom, and we the Freemasons of West Yorkshire have much pleasure in coming, at the request of the Rector of Castleford, to show our interest in the education of the young and to participate in this day's ceremony.

" Designed by wisdom, built up in strength and adorned with beauty, we have from the assurances of the promoters, the utmost confidence, that this school will rise, a superstructure, well proportioned and admirably fitted for the important work to which it is to be devoted. That object is chiefly to prepare the minds of the children of this locality to receive the Divine truths taught in our Churches. The Church is desirous to fulfil her great mission—to provide spiritual instruction—and in a properly conducted school, finds great help. Her efforts to counteract vice, ignorance and intemperance, were never higher nor at any period of her existence were her Clergy more earnest or more devoted to their great work. Bishops, priests and deacons vie with each other in teaching the practical truths of Christianity—in pointing out to us that great example which we should all try to follow. It will, I fear, be a sad and calamitous day for this country—should such day dawn—when religious teaching is withdrawn from our schools ; and yet such appears to be the tendency of the age.

" The Clergy of Castleford are trying in the face of considerable difficulty to accomplish a good, a useful, aye, a necessary work, and we are here to day to show them our sympathy and to ask to be allowed to take a small share in their Christian labours. I declare this stone to be

duly and properly laid and I pray that the G.A.O.T.U. will prosper this undertaking."

On being called upon, the Rev. Dean said, he had the greatest pleasure in complying with the request, because, he assured the assembly, he felt a great interest in the object which had brought them together that afternoon. He was not a Castleford man, but he was a Yorkshireman, and he would be very unworthy to be the Dean of York, if there was anything which affected the welfare of the present or succeeding generations which he did not endeavour to promote. He felt a very great interest in the work in which they were engaged, because, he knew it was an effort to provide substantial religious education for the children of the working men in that populous town. There had been a great deal of ceremonial about the matter that afternoon. The work might have been very easily and simply done, and no one in Castleford might have been any wiser about it, but they had purposely made a fuss about it, because they wanted to recognise the great truth, that in the work of Education it was important that the foundation should be properly laid, with a recognition of God's guidance and in dependence upon His blessing. He thought there was a great deal of so-called education which was not deserving of that name, just as many handsome and ornamental buildings become disfigured by defective foundations. A great deal of the ruin, the blemishes, the disfigurement, and tarnishing of people's characters was due to a faulty foundation in their early life. Very often some parents had not the opportunity of obtaining a proper education for their children, or if they had the opportunity, they did not properly value it. There was a pretty general idea, that if a child became efficient in the three R's and could satisfy the examiner, that was sufficient in the way of education; but they did not think so; they believed it was important they should have a good religious education. Their gathering that day was not a mere matter of pageantry or form, but a solemn reality, and they hoped it would be the emblem and symbol of what would be done in the new schoolrooms. He spoke of the importance of religious education and the maintainance of good principles which would make this nation what it ought to be. He trusted the new schools would be a blessing to the children of the present generation and in many generations to come.

The Rector of Castleford having in his own name and that of the

inhabitants expressed his grateful thanks to the Rt. W. Prov. G. Master for his services, to the Dean of York and to the Freemasons of West Yorkshire, the company dispersed.

ADDRESS AT THE QUARTERLY MEETING OF
PROVINCIAL GRAND LODGE, UNDER THE BANNER OF
LODGE *CRAVEN*, 810, SKIPTON.

The meeting was held in the Town Hall, on Wednesday, 7th October, 1885. It was the first at which the Rt. W. Prov. Grand Master in his new capacity had presided. Eighteen years had elapsed since Prov. G. Lodge had assembled before, in the old town of Skipton and the interest taken in the proceedings, both by the Freemasons and the inhabitants generally, was in consequence very great. There was service at the Parish Church, which the Rev. P. C. Kidd the Rector, kindly placed at the disposal of the Masonic fraternity. The brethren of the *Castleberg* Lodge No. 2096, the youngest in the Province at this time, a Lodge which was consecrated only on the 11th May preceding, joined actively with the *Craven* Lodge in promoting the success of the meeting. *Castleberg* was represented by Bros. J. Throup of Skipton, its first W.M., T. Proctor, S.W., Brayshaw, Hargreaves and Watson, whilst the prominent brethren of the *Craven* Lodge comprised Bros. T. Davis, W.M., T. Stockdale, S.W., F. Addyman, J.W., M. Ackernley, Sec. and P.M., J. Hogg, J.D., H. Calvert, J.D., Captain Robinson, P.M., G. Kendall, P.M., J. R. Wilkinson, P.M., J. W. Anderton, P.M., Dr. Wylie, P.M., W. R. Harcastle, P.M., T. P. C. Kidd, P.M., J. Speed, P.M., J. Scott, junr., J. Richardson, and C. C. W. Blashfield. Bro. Captain Robinson also acted as P.S.G.W., and Bro. G. Kendall as one of the Provincial Grand Stewards.

The officers of Prov. G. Lodge were numerous in support of their Prov. G. Master, and amongst the visitors were Bro. Sir Alexander Wood and Bro. F. Binckes, Secretary of the R.M.I. for Boys.

During the afternoon the Rt. W. Prov. G. Master thus spoke :—

“Brethren,

“The thought uppermost in my mind this afternoon and at this moment is, how I can adequately acknowledge the salutations you have just now so cordially accorded to your new Prov. Grand Master and also

to his Deputy. How I shall thank this assembly of West Yorkshire Freemasons for their reception of me on this occasion. How I shall find words to express the thoughts with which my heart is full, of deep gratitude for kindnesses and forbearance towards me, in the discharge of my new duties as the responsible occupant of this Chair, in succession to Col. Sir Henry Edwards.

"It is my first effort since my installation at Leeds on the 24th April, to undertake the duties of Provincial Grand Master of this large and important Province. I can only bid you to imagine the feelings of gratitude which it is hardly possible to put into words, for the consideration shown me, and for the salutation of regard and friendship with which you have favoured me. I esteem it a privilege to be permitted to guide the deliberations of this Prov. Grand Lodge and to be associated with you in the discharge of obligations, the most lofty and the most benevolent, that any order can aspire to promulgate. I trust it may be my happy fortune in the long connection which I am proud to say has existed between us, to secure to this Chair in which you have placed me the confidence and esteem of my Brethren in the Craft of West Yorkshire. Prov. Grand Masters who have gone before me, will be my leaders and my teachers, and I shall try and continue their labours and speak their thoughts and disseminate throughout this fraternal community, those lofty sentiments of generosity, charity and goodwill which adorned their lives and claim from us acclamations of gratitude and respect.

"To keep the Lodges as one perfect Lodge in harmony and friendship is no ignoble sentiment. To try to have a new earth upon earth if we can not have a new heaven upon earth—to make the West Riding one vast Lodge and every man a Brother, is no vain appreciation of the capabilities of our principles and the measure of our faith. May this be so! May I have your co-operation in this aspiration! May I believe in a better time for human comfort and human happiness and for Christian charity everywhere, and may I be able to leave to my successor in this Chair a satisfied Province, one whose administration is marked by unbroken conscientious consistency.

"You will notice an alteration in the form of the summons convening this Grand Lodge. Heretofore the W.M. and Officers at the place of invitation have opened their Lodge in the three degrees, after which the Prov. Grand Lodge has entered for the transaction of the

business of the Province. This old form of announcement would make it appear that the greater was contained within the less. Following the practice of other Provinces and the Grand Lodge of England, this custom in West Yorkshire will now cease and to-day the lesser is absorbed by the greater, and our Prov. Grand Lodge opens direct and on its own full and complete action in accordance with the new Book of Constitutions and our own Prov. Grand Lodge By-Laws.

"I wish you to notice also, that for the better government of our Masonic affairs, an office has been taken at Wakefield where the Secretary attends every day for the transaction of the business of the Province. Here all our books, records, property and muniments are carefully preserved, and all communications receive prompt attention. The rent of this Office may trench somewhat upon the slender income of Prov. Grand Lodge, but I and my Deputy are of opinion, that this arrangement will be conducive to the dispatch of business and adapted to the growing requirements of the Craft in W. Yorkshire. We ask your approval of this step.

"The invitation to meet here is from the *Craven* Lodge No. 810, a Lodge whose warrant dates from 14th February, 1860. A Prov. Grand Lodge was held here once before, at its consecration on 3rd July, 1867, by Bro. Bentley Shaw, the late esteemed Deputy. But Freemasonry in Skipton is older than this; there was a Lodge held here in 1789 called the *Albion* No. 551, which I think was altered to the *Philanthropic* No. 460 in the year 1792.

"The *Craven* Lodge is small in numbers, but is animated with zeal for the prosperity of the Order in this most lovely part of Yorkshire, and our acknowledgments are due to the W.M. and Brethren for the invitation to meet this afternoon in the Vale formed by the Kildwick and Cross Hills. We are thus enabled to visit that ancient memorial of the past, the Castle of the Cliffords, which even now, as then, bids us stand by our Royal Grand Master and protect the Throne against innovations foreign to the principles of Freemasonry and the constitutions of this realm. We have the privilege also by permission of the Rector to enter the church of Robert de Romillé—there to pray to the G.A.O.T.U., 'that all things may be so ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established amongst us for all generations.'

The *Craven* Lodge, situated as it is and forming a connecting link between the two populous counties of York and Lancaster, ought to flourish, and we wish it prosperity and perpetuity.

"The Craft has not been inactive since the reception of Lord Lathom at Leeds in April last—*Castleberg* Lodge was consecrated on the 11th of May, being No. 2091 on the Roll of the Grand Lodge of England. The corner stone of the church of *St. Mary* was laid by the Bishop of Ripon, and another by my Deputy at New Wortley on the 30th July.

"A similar ceremony, conducted by myself and the Dean of York, was carried out at the new National Schools at Castleford on the 1st August: Baroness Burdett-Coutts, vice-president of the R. M. I. for Boys, placed the stone of the Junior School in position at Wood Green on the 11th August, 1885, an institution in which West Yorkshire has a considerable interest. Sir Hedworth Williamson was installed Prov. Grand Master of Durham, at Durham, on the 21st August, 1885, in the place of the late lamented Marquess of Londonderry, and a most cordial greeting was given by the Rev. Canon Tristram, L.L.D., D.D., F.R.S., &c., to your Provincial Grand Master and other visiting brethren, a greeting which will not readily be forgotten. With similar heartiness we were received by N. and E. Yorkshire at their Prov. Grand Lodge meeting at Scarborough, under the Earl of Zetland, on the 10th September last. We were welcomed warmly by the Charity Committee of this province on the 26th September also at Leeds.

"We joined in the reception accorded to Prince Albert Victor in the Corn Exchange, Sheffield, on 1st July last, and also in the presentation of an address of welcome on the 15th of the same month, to his Royal Highness the Prince of Wales, at Leeds, on the inauguration of the Victoria College. These are instances of our sympathy with the prosperity and welfare of institutions founded for the progress and benefit of our fellow creatures, in the support and countenance of which Freemasonry takes an especial pleasure and delight.

"In the 97th Report of the R. M. Institution for Girls is an acknowledgement of the Sir Henry Edwards' presentation. The sum of £1,050 was raised by this Province and handed over to that Institution for the purpose of ensuring to West Yorkshire the right of perpetually presenting a properly qualified child to receive the benefits of the school

and to place on record for ever, our deep respect for our late Prov. Grand Master.

"Your contributions this year to the Masonic charities have amounted to the sum of £2,273 2s. You have further granted £60 from your funds towards constituting this Prov. Grand Lodge 'Patron' of the Girls' Institution. For your munificence and generosity I and my Officers thank you heartily.

* * * * *

"A few words in concluding this address. Since we last assembled together, many friendly faces have passed away from amongst us, and their absence is mourned in several homes.

"The sable curtain of sorrowful remembrance must be drawn over the losses we have thus sustained. We know that where life is on earth, there death must surely follow. Life and death are inseparably associated here below, as our Ritual symbolically illustrates. In the Grand Lodge above let us hope we shall meet our Brethren who have gone before, and renew each tender tie and fond association which has been so rudely broken by the inflexible hand of life's destroyer.

"Let me indulge in one brief reflection. The influence of a Masonic gathering of this kind upon the future of our common country, is too important to be overlooked. We shall be shortly called upon according to our consciences to take a part in forthcoming electoral contests. God grant that they may not be bitter ones. Differences of opinion may separate friendships, leaving between them yawning chasms, and leading to discords and uncharitable strifes. Let your principles and Masonic obligations exercise a wise influence over your decisions. 'Be ye angry and sin not.' When this strife is over, come to your Lodges again and let your solemn vows bring unification and harmony to one and all of you. Leave sectional feelings outside the doors of your Lodges. Merge differences in politics and religious contentions in the complete brotherhood that finds in patriotism and a love of union, its brightest and most emphatic expressions.

"Renew those Masonic friendships that know nothing of county or borough, but whose mystic chords of memory will vibrate in tuneful unison in every Lodge from one end of this Province to the other. These are stronger ties than Franchise Acts or such like babel laws, or even than the hempen thews of commerce. No sword of steel, no cable

tow can stab or strangle them. This issue is in your hands. Show by your courage and devotion the benign influence of Masonry. Demonstrate by precept and example, that it is a harmonizing force, let the world see that whilst it has filled the ages that are passed with its aroma of love and charity, yet is its task not yet done, its work not yet accomplished.

MEETING OF THE PROVINCIAL GRAND LODGE OF
WEST YORKSHIRE AT THE TECHNICAL COLLEGE,
BRADFORD, 20TH OCTOBER, 1886.

In the following October, Provincial Grand Lodge met at Bradford at the invitation of the *Ecdeshill* and the Bradford Lodges. The Technical School of that town was made use of, for the purposes of the assembly, and there was a very large gathering. In the address of the Right W. Prov. G. Master, there is great variety in the subjects introduced, his object being apparently to glance at or touch upon the chief Masonic events which had occurred during the year. Bro. Tew regards it in the light of a Presidential Address at a Congress, as will be seen in the sequel. On this occasion the Mayor of Bradford and other local chief magistrates, decked with their official badges, honoured the brethren by their presence. The Prov. G. Master gave the accompanying

ADDRESS.

“Brethren,

“My first duty as President of this influential assembly is to offer you, on behalf of Lodge *Ecdeshill* and others, the Bradford Lodges, a hearty and fraternal welcome. Through the kindness of the committee we are permitted to hold this meeting within the walls of this most useful institution, the Technical School—an institution founded and promoted for the purpose of giving instruction in matters bearing upon the manufacture and staple trade of Bradford, without which it would soon be impossible to maintain an equality with foreign nations in the keen competitions of commerce. This building, as many of you will readily remember, was opened on the 25th June, 1882, by our M.W. Grand Master, H.R.H. the Prince of Wales, K.G., who is ever ready to help in a good work.

“To the Mayor of Bradford, Bro. Thomas Hill, to the W. Masters of the *Ecdeshill* and Bradford Lodges, permit me to say, how thoroughly we appreciate the kindness which has prompted their invitation, and

how gratefully we recognise the careful consideration they have shown for our comfort. We are additionally honoured by the presence of the Mayors of other towns, and in acknowledging the salutations you have so cordially offered, let me assure you that I, my Deputy, and my Officers feel a strong sense of the responsibilities with which we are invested, and are possessed with a fervent desire faithfully to administer the affairs of this Province, and thus secure what we value most highly—your esteem and confidence.

“‘This,’ said the Bishop of Ripon the other day, ‘is an age of congresses ;’ which statement is an aphorism, a trite saying, an accepted fact. We have church congresses, science and labour conferences, meetings for the promotion and discussions of subjects possible and impossible, so why not Masonic assemblies? Our Grand Lodges are older than most of these societies. We hold points of fellowship with many of them, and the more closely we hold communion with the best of them, the larger do our sympathies become, and the more nearly do our principles harmonize with theirs. The year has been prolific in congresses. Science has called together its votaries at Birmingham, Parliament has assembled its members at Westminster, and the Church has summoned its representatives to meet at Wakefield. Each of these, inquiring and critical, has claimed our attention or absorbed our interest. But though we, too, like to wander in the paths of heavenly science, or to legislate for our brethren in the Craft, yet it is with the last assembly, with the Church Congress, that we acknowledge a common ground—for, like them, we seek to do good, to walk justly, to live uprightly, and to act charitably. Then, perhaps, we should not omit to mention the great assembly of artists, who met together at Leeds to give utterance, through the magic of music and song, to the poet-tones in the *Golden Legend* ; who brought to our ears Beethoven’s conception of the infinite ; who opened out to us Schumann’s interpretation of the glorious joys of the Advent morning, and enabled us to realize the ecstasies and inspirations of the great enthusiasts of sweet sounds. With festivals like these, we can sympathise, we can afford them our countenance, we can offer them our support, for, like the principles of Freemasonry, their tendency is to lift the mind from the grosser affairs of life, to elevate the soul, and to make mankind more spiritual in this life and thus better fitted for the next.

“We, then, will continue to hold our Masonic congresses.

Sanctified by the antiquity with which Time immemorial has invested them, we will endeavour to make them model conferences, distinguished by loyalty, good sense, and careful moderation in all things. The society of Freemasons is much sought after, its aid is constantly being invoked, its co-operation asked for. Its capacity for usefulness is felt and acknowledged, and its non-political, non-sectarian complexion renders it obnoxious to none, but welcome to all. By conferences in these our Provincial Grand Lodges, and by careful and thoughtful action on the part of our executive, we may confidently hope to make our ancient Order beloved and popular, and to see its great ethical power a recognised fact in society.

"The *Eccleshill* Lodge is comparatively young, its warrant bearing date 23rd September, 1864. Its rise and progress, however, have already found a chronicler in the person of Bro. Frederick W. Nicholson. And, brethren, its record is remarkable—in the beauty of its hall, in the rendering of its ceremonies, in its roll of good men and worthy citizens, and in its generous contributions for charitable purposes, public and private, it stands, I might almost say, unrivalled. The first W.M. of *Eccleshill* was Bro. Christopher Pratt. He laid the stone of its Masonic Hall on the 19th November 1864, and watched its progress with ever-increasing interest. It was completed in 1865, at a cost of over £500, and was consecrated by W. Bro. Bentley Shaw in that year.

"Another name on the warrant, a well known—aye! an honoured name—is that of Bro. Thomas Hill. Originally, like most of the founders of *Eccleshill*, a member of the *Lodge of Hope*, 302, for 22 years he has exercised his fostering care over the younger community. Having passed through all the principal offices in the Craft, he was placed in the honourable position of Chairman of the West Yorkshire Charity Committee, from which post, after five years' useful service, he retired, the brethren marking their sense of his value, by presenting him with an illuminated address of thanks. Besides being a founder of *Eccleshill*, Bro. Hill assisted in the formation of the *Pentalpha* Lodge. After sitting in the Bradford Town Council for nearly 20 years he, on the 9th Nov., 1885, was elected Mayor of the borough. He now sits amongst us, honourable and honoured, as a Mason and a citizen.*

* Bro. Thomas Hill, P.M. 302 was initiated into Masonry in 1848. He was an enthusiastic mason, and a most liberal subscriber to the Charities. At his death, which took place 2nd October, 1891, it was found, that he had bequeathed a further donation of 30 guineas to each of the three Masonic Institutions.

"Other founders of this Lodge might justly come in for notice and encomium as, for instance, Bro. W. Beanland, now, alas! no longer with us, and Bro. Jas. Gwynne Hutchinson, the learned Coroner for Bradford, who was W.M. in 1869.

"As to its charities, *Eccleshill* stands prominent—it has given liberal support to all our institutions, and has contributed to the *De Grey and Ripon*, the *Bentley Shaw*, and the *Sir Henry Edwards* Presentations, besides exercising its benevolence largely in private benefactions. In this respect, as in others, *Eccleshill* has done its duty nobly.

"With regard to the Province as a whole, I tender to you my acknowledgments for the handsome sums that you have subscribed this year, amounting up to the present to £2,034. I trust that with the revival of our national industries and a more confident feeling in all departments of trade—in which I pray that all classes may participate—our lists may be considerably augmented, and especially should I like to see the Benevolent Fund for Widows increased. For next election there are, I am told, 130 candidates, with not a single vacancy. Perhaps, in considering how best we may celebrate the Jubilee of the reign of Her Majesty the Queen next year, this most worthy object may receive some attention.

"By the deaths of several charitable brethren we have also lost a considerable number of votes—something like 300—and the Charity Committee is anxious to make up this loss by the addition of new subscribers.

"In the Girls' School change, inevitable change, has taken place. Miss Jarwood, as head of the domestic arrangements, has passed away, and Miss A. C. Buck has succeeded. Miss Davis has for 25 years done honourable and distinguished service as head mistress of the school, and this has been thought a favourable opportunity to mark the Craft's appreciation of her labours. A subscription will be brought to your notice, and it is not too late for us, collectively even, to take action in this matter.

"Of other Masonic events or proceedings I may mention, that Prov. G. Lodge visited Rotherham on the 15th July, at the invitation of *Phoenix* Lodge, and laid a corner stone of a new ward for the Rotherham Hospital. This institution was commenced by a similar ceremonial in 1828.

The Rotherham people showed their appreciation of our sympathies with suffering humanity, by giving us a cordial reception, the Vicar also courteously placed his church at our disposal, for which we thank him.

"Some of you may remember that in October, 1877, an appeal was made to Provincial G. Lodge for help towards the completion of Jepson's Hospital at Ripon.* On the 27th and 28th August last, the Ripon Millenary Festival was held, with a view to advance the work initiated in 1877. The brethren took great interest in the proceedings, and in furtherance of the object, a most interesting sketch, ecclesiastical and civil, of ancient Ripon, was prepared and issued by a Past Prov. G. Chaplain of this Prov. G. Lodge, who is also a member of the Society of Antiquaries.† We congratulate our learned brother upon this able little *brochure*, and as it is to be re-printed, we hope to secure a copy for the Provincial Library at Wakefield.

"Another brother also has issued an interesting volume, entitled *The History of Freemasonry at Bottoms, near Todmorden*. This is Bro. John E. Craven, of Lodge *Prince George*, and I have no doubt that our library will be enriched by the acquisition of this volume also.

"As your Prov. Grand Master, I have given my sanction to the removal of the *Friendly Lodge* from the *King's Head Hotel* to more appropriate premises—a Masonic Hall, in Eastgate, Barnsley. We wish this Lodge renewed prosperity in its new habitation.

"It is a pleasure to mention the assiduity of Bro. P. Lowrey on behalf of that valuable auxiliary Charity,—The Leeds Masonic Educational and Benevolent Institution. Since 1876 the receipts on capital account have been £1,348, and on account of annual revenue £707. Thirty nine children have been educated. The object of the Institution is the formation of a fund amongst the Leeds Lodges for the maintenance and advancement in life of the orphans of deceased brethren, and of the children of brethren who have become incapacitated by sickness or accident from providing for their families, and who may not be quite eligible candidates for the Masonic Charities. We wish the Leeds Lodges every success with this Fund.

* Zacharias Jepson was a Freemason, an apothecary of York but a native of Ripon. In 1672 he founded Jepson's Hospital, bequeathing the sum of £3000 to purchase land for the maintenance and education of twenty orphan boys who were to be the sons of poor freemen of Ripon.

† Bro. the Rev. W. C. Lukis, M.A., F.S.A., P.M. 837, P. Prov. G. Chaplain, etc., etc.

"On the 4th June the Lodge of *Truth* presented Bro. George Marshall with a jewel and a case for his Masonic clothing; and on the 29th Sept. *Scientific* Lodge, at Bingley, gave Bro. John Craven Taylor an illuminated address recording his first Mastership of that Lodge, 50 years ago. Both of these were compliments on the part of these Lodges, to mark the high esteem entertained towards these workers in the craft. I am glad to mention such recognition of Masonic worth.

"A word or two of notice is due to the Mayor of Dewsbury for recovering the portrait of Dr. Fearnley who was the first Mayor of Dewsbury. I venture to believe you will all concur in the suggestion, that his Worship Bro. T. Bateman Fox shall offer this picture—the likeness of one of our late Deputies—to the Corporation of Dewsbury to adorn the Town Hall of that borough.

"I was present at the *Denison* Lodge, Scarborough, on the 8th September, when the Hon. William Francis Denison was received into Masonry. North and East Yorkshire must feel highly complimented on his accession to Craft Masonry in that Province.

"There is one sad reflection must tinge with regret our meeting to-day—the death of Worshipful Bro. John Pearson Bell, M.D., J.P., Past Senior Grand Deacon of England, Grand Superintendent, and Deputy Prov. Grand Master of North and East Yorkshire, on the 26th September, at Hull, in his 78th year.* The Craft has lost an accomplished

* The following letter forming a portion of the correspondence between our Rt. W. Prov. G. Master and W. Bro. Bell, shows the conscientious, thoughtful Mason. It also proves the harmony of their views on Masonic matters and the pleasant and delightful understanding which existed between the two Provinces.

WAVERLEY HOTEL,
HULL, 1st, Feb., 1886

MY DEAR BRO. TEW,

I ought long ago to have acknowledged the receipt of your charming letter, but having been laid up, and moreover, having been unusually busy, I have postponed writing so long as to require from me an apology for my apparent neglect.

It is exceedingly pleasant to me to find that in general matters our ideas are so much in accord. I wish that many others could view the national and social advantages of Freemasonry in the same light as yourself.

The system is indeed in its organization a marvellous and grand conception, and apart altogether from its charitable institutions and its practical benevolence, its freedom from religious and political controversy, has materially conduced to the social happiness of mankind.

It is a vast association of intellectual power, and is calculated in a greater degree than any other human institution, to counteract that democratic feeling of class distinction, which there is at present a tendency to cultivate, and I trust it will tend to resist that wave of democracy, socialism, and infidelity which is sweeping over the land.

The other night I had the honour of constituting and consecrating another Lodge in this Province. We now muster 29 Lodges. I notice that you are about to join the *Drury Lane* Lodge, which I feel sure will be a great success.

Believe me ever, Rt. W. Bro.,
Faithfully and fraternally yours,

T. W. Tew, Esq., &c. &c.

JOHN P. BELL.

and learned Freemason. He ever showed the greatest friendship to West Yorkshire, and this Prov. Grand Lodge cannot but mention with gratitude the support and assistance it has received at his hands, extending over a period of 43 years.

"In thanking you for listening to this congressional address, let me also ask your consideration of the business on the agenda paper as well as the remarks of one of the most recent initiates into our order, a Reverend Brother, who by his erudition is well qualified to speak on the subject of 'symbolisms.' *

"A symbol you know is a type,—that which comprehends in itself a representation of something else. Many are the symbols of Freemasonry, and most beautiful, effective and comprehensive are they. In the *Eccleshill* Lodge there are 48 of them, such as the Cross, Serpent, Eagle, Zodiac, Circle, Sun, Moon, Seven Stars, &c.—all symbols of eternal truths.

"We must ever remember that the entire system of the ancient Law and the Dispensation under which the Israelites lived, was a system pervaded by a symbolism the most wonderful that can be conceived, as, in its forms of expression, it was significant of Him who did come.

"We Freemasons preserve and study the lessons conveyed by symbolism, and keep the old types in remembrance, as the key to a correct comprehension of the fulfilment of sacred prophecy.

"I have now endeavoured to accomplish my duty as president of this Masonic Congress, to touch upon every point of interest connected with this Province, and to give to the merits of every brother full weight and justice.

"I have endeavoured to elucidate the importance of Masonic Congresses in this age of congresses, and to remind you that the system of Freemasonry is the common ground of harmony between religion and the world.

"As such I believe our Order, under our Royal Grand Master, is taking its stand in the world and proving itself a most compact, powerful, useful, benevolent and charitable organization. I believe every Lodge in this Province is actuated with the highest ambition to maintain the character and dignity of this Provincial Grand Lodge."

* Bro. the Rev. A. C. E. Blomfield, M.A., P. Prov. G. Chap., Vicar of Campsall, near Doncaster.

To give even a list of the events in the Masonic world in which the Rt. W. Prov. G. Master, Bro. Tew took part, between and including, the years 1887 and 1891, would take up considerable space; to describe them with the necessary detail would fill a volume. Many are historic and as such should be treated. The inception and working-out of the Binckes Indemnity Scheme is an instance. This deserves a chapter to itself. Bro. Tew was most closely interested in and associated with it, from the first, and was even ready at a moment's notice to advance the entire sum of £2,500, in order the more expeditiously to bring the matter to a satisfactory issue. In course of time, Bro. Binckes received his money, a new Secretary for the Boys' Institution was chosen and the great question of management and responsibility was settled by the appointment of a Board, consisting of an equal number of elected representatives from London and the Provinces. All this is now a matter of history, but it caused great anxiety at the time and required much reflection. The West Yorkshire Committee, appointed to advise and act in connection with these affairs, was usually presided over by the Rt. W. Prov. G. Master, and with his accustomed energy he threw himself into the business with all his heart. Details are impossible here and the same may be said of other events, important in the interests of the Craft generally, or of this Province in particular, all of which were directed or averted by the watchful care of the Committee, whose labours and anxieties, the majority of the brethren did not even suspect.*

QUEEN'S JUBILEE YEAR.

VISIT TO *PHILANTHROPIC* LODGE, LEEDS.

The year 1887 moreover, was the Jubilee of the reign of Her Majesty the Queen. Various schemes for its suitable observance were suggested and during his visit to the *Philanthropic* Lodge, No. 304, Leeds, at the Installation of Bro. José Rickard, on the 26th January, the Rt. W. Prov. G. Master carefully discussed the plans proposed, and went fully into the letter which the Pro-Grand Master, the Earl of

* The agitation in respect to the alleged mis-management of the R.M.I. for Boys commenced some years previously (see p. 167), and it was only in 1890 that the scheme of reform got into working order. In this year Bro. James Morrison McLeod was elected Secretary in succession to Bro. Fredk. Binckes.

Carnarvon had issued on the subject. This meeting, I may incidentally say, was a very representative one. The Installation was conducted by W. Bro. Robert Craig,* P.M., P.P.G.D., a highly esteemed and respected Masonic veteran, of whom Bro. Tew speaks in kindly words thus:—

“Let me also say how glad I am to see our dear Bro. Craig here. Let me offer my warmest wishes for a happy new year to him. We are all delighted to see, that the years sit so lightly upon him, and to observe, that he still retains the vigorous memory and the facile diction for which he has so long been conspicuous. He has this evening done his work admirably and I only hope, that when I arrive at his years, I shall be able to go through a ceremony as creditably as we have seen Bro. Craig acquire himself to-night.”

MASONIC MEETING AT YORK TO COMMEMORATE THE JUBILEE OF HER MAJESTY THE QUEEN.

THURSDAY, 14TH JULY, 1887.

The Earl of Zetland, with the Masons of the Province of North and East Yorkshire, decided in order to commemorate the Jubilee, to hold a General Communication at York at the invitation of the *York* Lodge No. 236, and to propose an Address of Congratulation to Her Majesty upon attaining the 50th year of her reign. The Province of West Yorkshire was invited to participate, and the Rt. W. Prov. G. Master, in the name of his brethren, cordially accepted. As the accompanying copy of circular will show the business, it will not be necessary to go into minute particulars. It was a magnificent meeting, and was attended by a large body of Masons from all parts of the county.†

* Bro. Robert Craig died 2nd Feb., 1891.

† This meeting was of course only local. West Yorkshire brethren were present to the number of 359, representing 61 Lodges. There were 72 Past or Present Officers of Prov. G. Lodge to support the Rt. W. Prov. G. Master.

The Jubilee assembly of the Craft generally took place at the Albert Hall, London, on the 13th June. Bro. Tew and 263 West Yorkshire Brethren attended. The M.W. the Grand Master H.R.H. the Prince of Wales presided, and it was estimated that there were upwards of 6000 Freemasons present.

The following is the circular issued by Bro. M. C. Peck, Prov. G. Secretary for North and East Yorkshire:—

Provincial Grand Lodge of the North and East Ridings of Yorkshire.



THE RIGHT HONOURABLE THE EARL OF ZETLAND, RIGHT WORSHIPFUL
PROVINCIAL GRAND MASTER.

LT.-COLONEL THE HON. W. T. ORDE-POWLETT, PAST GRAND WARDEN OF
ENGLAND, WORSHIPFUL DEPUTY PROVINCIAL GRAND MASTER.

Dear Sir and Brother,

I beg to inform you that the Right Honourable THE EARL OF ZETLAND,
Right Worshipful Provincial Grand Master of the North and East Ridings of Yorkshire,
purposes holding

A PROVINCIAL GRAND LODGE

AND

General Communication of Masons of this Province,

(On the invitation of the YORK LODGE, No. 236),

IN THE

EXHIBITION BUILDING, YORK,

On THURSDAY, the 14th July, 1887,

at HALF-PAST TWELVE o'Clock precisely; which you are cordially invited to attend.

The R.W. Prov. Grand Master of West Yorkshire and his Provincial Grand Lodge have fraternally united with this Province to Celebrate the Jubilee of Her Most Gracious Majesty the Queen.

An Address of Congratulation will be proposed.

A Procession will be formed at 1-45, and at 2-15 leave for the Minster, where a Special Service will be held in the Nave, and sermon preached by the Very Rev. The Dean of York, V.W. Bro. A. P. Purey-Cust, D.D., Past Grand Chaplain of England.

It is hoped and expected that a large number of Brethren from other Provinces will honour the occasion with their presence.

A Medal will be struck in commemoration of the event.

Full detailed Programmes will be issued at the meeting.

Present and Past Provincial Grand Officers must appear in the clothing of their respective offices; Masters and Wardens of Lodges in Yorkshire are required to wear their Collars and Jewels of office; Past Masters of Yorkshire, (not being Present or Past Prov. Grand Officers) are requested to wear light-blue Collars, and all Brethren to appear in dark morning costume, with tall black hats.

W. Masters are requested to direct that their Lodge Banners may be brought to the Meeting and carried in the Procession.

I am, Dear Sir and Brother, yours fraternally,

M. C. PECK,

Prov. Grand Secretary.

2 Albany Terrace,

HULL, 1887.

ARRANGEMENTS FOR THE MEETING.

The Procession of N. & E. Yorks., which all distinguished Visitors and Officers of other Provinces except West Yorks., will join, will be formed at 12-15 p.m., and enter the Hall at 12-30; directly Prov. Grand Lodge has been opened, the R.W. Prov. Grand Master of West Yorkshire and his Prov. Grand Lodge will be received.

At 1-45 a Procession will be formed which will leave the Lodge at 2-15, and the Service at the Minster will commence at 3. By kind permission of the Yorkshire Philosophical Society, the Procession will pass through the Museum Gardens.

A Conversazione and Concert will be held in the Exhibition Building the same evening at 7-30 p.m., at which Brethren are requested to wear Masonic Craft Clothing, and to which Ladies are also invited.

The meeting was held in the Exhibition Building. The Province of West Yorkshire was received in open Lodge by Lord Zetland and the officers of North and East Yorkshire with marked honour and distinction, and the Rt. W. Prov. G. Master Bro. Tew was called upon to second the Address to the Queen, which he did in the following words:—

“My Lord Zetland, R.W. Provincial Grand Master of the North and East Ridings of Yorkshire, Reverend Sirs and Brethren,

“The cordiality and the warmth of the fraternal salutation given to the Provincial Grand Lodge of West Yorkshire, to the representatives of other Prov. Grand Lodges, and visitors from various parts of the kingdom, is of so flattering a nature, and so sincere in the depth and completeness of its good fellowship to every one of us as to move the hearts of all in gratitude to the R.W. Provincial Grand Master, Lord Zetland, and the brethren of the North and East Ridings of Yorkshire, for the welcome accorded to us.

“In the programme of this day’s ceremonial, the obligation has been thrown upon the Provincial Grand Master of West Yorkshire to respond for the visitors, and to second Lord Zetland’s address to the Queen.

"To you, my Lord, this general assembly of Freemasons desires to offer its hearty congratulations, as well as to the Lodges and brethren of the North and East Ridings of Yorkshire, in calling the Northern and Midland Provinces together in the grand old City of York, hallowed by twenty centuries of history, to commemorate the Jubilee of the reign of Her Most Gracious Majesty, Queen Victoria.

"This assembly of the Craft also acknowledges the opportunity given it of visiting the Sacred Temple of St. Peter, there to offer up praises and thanksgivings to the G.A.O.T.U. for the manifold blessings He has bestowed upon this Empire, Country and County during the past fifty years of Her Majesty's reign.

"All of us could not be present at Grand Lodge, in the Albert Hall, when upwards of six thousand Masons assembled to do respectful homage to His Royal Highness the Prince of Wales—fewer still, perhaps, to witness the unique gathering of kings and sons of kings, in Westminster Abbey, in the retinue of the brilliant cavalcade of Princes of the blood royal; or to note the assemblage both in the Abbey and along the route of nobles and men of high degree; of statesmen and generals, of philosophers and artizans, and representatives of every section of society, on that unexampled occasion. Therefore, this assembly of Freemasons at York, is the complement of those greater assemblies, which have animated and rejoiced the hearts of all true British citizens and Freemasons; and it is actuated by the deepest feelings of gratitude to all concerned that it is enabled to complete in this manner, its testimony of loyalty, philanthropy and patriotism, and to add to the comprehensive estimate of joyfulness which, like waters flowing over a precipice, have rolled over the nation in a cataract of glory.

"God grant to your Lordship years upon years of life, to administer the affairs of this Province, and for the prosperity of Masonry in this division of the County to which we, in West Yorkshire, are indissolubly attached by affectionate Masonic ties, is the fervent aspiration of every brother in this vast hall.

"Permission to present ourselves in Jehovah's house, on this Jubilee occasion, to join with the large body of worshippers who will shortly be there assembled, is due to the Very Reverend the Dean of York, Past Grand Chaplain of England.

"Let us thank the Very Rev. Dean for so generously granting this sacred edifice for a special service of thanksgiving this afternoon.

"From the period of Eborius, Bishop of York, A.D. 314, through Paulinus, A.D. 625, to the present occupant of the Archiepiscopal See, can this county bear testimony to a long list of men, who, by Divine grace have been conspicuous by learning, by goodness, by zeal, and by regard for the social welfare and moral virtues of the people, men whose labours and personal characters deserve our recognition to-day. Just as plants live by sunshine, so these holy men have lived in the appreciation of their fellow-creatures. Their good example of conscientious devotion to the cause of God's gospel has not been lost on the generations of people, through these centuries of time, committed to their care and jurisdiction, but has been a potent factor in educating the varied classes of peoples, to imitate their deeds of self-sacrifice and their tender religious regard for others.

"It is the consciousness of this public goodness which has endeared the occupants of the See of York to our respectful affection. Amongst the distinguished Church Authorities also, the Deans of York preeminently demand our admiration.

"The office of Dean is not of yesterday. This one of York was founded soon after the conquest, by Thomas, the first Archbishop of the Anglo-Norman Dynasty, about 1070.

"The first Dean was Hugo, who lived in William II.'s time, and was present at the consecration of Anselm at Canterbury. He was succeeded by Santa Barbara in the reign of King Stephen; and when Barbara was made Bishop of Durham in 1144, he was succeeded in this Deanery by Robert De Gant, the King's Chancellor.

"I believe there have been 90 Deans since the Conquest. All of them have done much for the Church, and for the cause of 'true religion and virtue.' The noble works of Dean Duncombe are still precious in our recollections. The Very Reverend Dean, who now adorns that office, is also personally popular. He is the very soul of kindness, and all sections of thought agree, that he is one of the truest Christians who ever wore a cassock.

"It will be one of our prayers to beseech the Almighty and everlasting God to pour upon him 'the continual dew of His blessing,' and to 'give him in the world to come life everlasting,' and we are

impelled at the present time to give earnest expression of thankfulness to the Giver of all Good for His gift of so wise a ruler in His Church, and of so faithful, generous, and sympathising a friend to the people. Long may he adorn his sacred offices in Church and Craft.

"York has a value and an interest of special significance to Freemasons.

"If we can believe the authenticity of the York antient Masonic manuscripts, and the writer of the life of King Athelstan, that this King 'caused a general assembly of all Masons in the realms of York, and gave them a charge and articles to keep, for their future government, in this city,' there can be traced by the King's book, how the science of Masonry was established in this city, and how, from that time, it has been much respected and preserved.

"We can trace it through the *Apollo* Lodge, rendered conspicuous as being the cradle of the Provincial Grand Lodge of the County of York, when resuscitated by Sir Thomas Tancred in 1774, to the *Phoenix* Lodge, Hull, in 1817; and also in the records of Masonry of 1777 in the *Union* Lodge, which settled in Duncombe Place, in 1863, and underwent the change of name to *York* Lodge, in 1870.

"Thus to York the whole Craft is indebted as the affectionate foster-mother of the County.

"It is under the banner of this splendid Lodge, No. 236, Lord Zetland has assembled us to-day.

"In this Lodge brotherly love eminently prevails: the members are cemented together with the beauty of harmony, and its present Worshipful Master is endowed with those qualifications which have won for him the respect of his brethren, and the esteem of the Craft in York; and the whole fraternity acknowledges allegiance to the historic associations connecting Freemasonry with the York, and the York and Hull Lodges.

"In seconding Lord Zetland's address to the Queen, it needs no words of eulogy of mine to commend it for acclamation to the largest gathering of Freemasons, perhaps ever brought together in this City. It is carried already. It may be safely asserted however, that the Victorian era of half a century, for the happy completion of which we are thanking God to-day, has had no parallel in our history for variety of incidents, for extent of material and scientific progress, and for the number and

character of well considered measures, having for their object the happiness and social well-being of the citizens of our world-wide Empire.

"It is well then that all the rejoicings in which we are now taking part, and which others in various places, and in various ways, throughout the Empire have taken their parts, should have the effect of deepening our attachment to the land of our birth—of developing our sense of incorporation with the fortunes, past, present, and future of our Empire—of calling forth our rapturous devotion to the Gracious Sovereign, whom the Great Architect of the Universe has been pleased to place upon the throne of this Kingdom, and of strengthening our fidelity to the constitutional principles on which her throne is founded.

"For this Empire we cannot too fervently pray that 'peace may be within her walls, and prosperity within her palaces.'

"Even so has it been with Freemasonry during the past fifty years.

"Col. Clarke, the Grand Secretary in London, tells me in the year 1837 there were only 645 Lodges (of which 100 were in London) on the Roll of the Grand Lodge of England.

"In this year, 1887, the number of Craft Lodges is 2210, of which 350 are in London, being an increase of 1565 Lodges during the 50 years.

"Since the Prince of Wales became Grand Master in the year 1875, 682 Lodges have been established, being nearly 40 more than existed altogether at the accession of Her Majesty, in the year 1837.

"The Board of Benevolence in 1837 had invested capital of £10,000; the amount of contribution from Lodges was £1,066; the amount granted to petitioners £1,040. In 1887 the invested capital is £41,000; amount received from Lodge contributions £7700; and sums of money granted to petitioners £11,500.

"But this is not all. The Queen herself is Patroness of our Order, and of all our Charities, and pays her contribution to each one of them annually.

"Take the Royal Masonic Institution for Girls in 1837. The income was £1,300, and 65 girls were educated. The income in 1887 from all sources was £15,000, and 248 girls are now educated, clothed, and fed.

"For boys in 1837, the income was £880, and 60 boys were clothed, fed, and educated. In 1887 the income from all sources is £13,000 and 258 are in this Institution.

"With regard to the 'Male Annuity Fund,' in 1842, the income was £610, and the number of the annuitants 15. In 1887 the income is £8,300, and the number of annuitants, 178.

"The 'Widows' Fund' in 1842, amounted to £191, and the number of recipients, 5. This Jubilee Year the income is £9,721 and the number of annuitants 227. That which has brought about that 'peace which passeth all understanding;' that prosperity, and contentment and charity in every direction, and which has joined the public and the craft together in indissoluble unity, is our deep love, and intelligent attachment to the Royal and Gracious Lady who wields the sceptre of an Empire on which the Sun never sets.

"It is the consciousness of the noble example of devotion to duty, and of womanly sympathy set by the Queen, in all relations of life, during 50 years, which has animated the hearts of all true British citizens and Freemasons, and which has so spontaneously impelled them at the present time to give such earnest enthusiastic expression to their feelings of thankfulness and gratitude to God for having placed over us so wise a ruler.

"Let us then join in this acclamation which has been raised from one pole of the earth to the other, throughout the civilized world,

'Hail Victoria! India's Empress and England's Queen.'

Thus shall we echo the sentiments of your Lordship's address ;

"GOD SAVE THE QUEEN."

MIRFIELD MASONIC HALL.

In December of this year (1887), the Prov. G. Master dedicated the Masonic Hall of the *Mirfield* Lodge, No. 1102, and assisted at the Installation of Bro. Walter Bailey. The short paper, he gave on that occasion, is very well worth quoting, for it is archæologically interesting, but it is vain to think of it, as there yet remains matter which cannot well be omitted and there must be some limit to these pages.

INSTALLATION OF BRO. W. F. SMITHSON, P.M.

On the 2nd of April, 1888, Bro. Tew was present at the Installation of Bro. W. F. Smithson, P.M., *Goderich Lodge*, No. 1211. This was an exceptionally brilliant assembly and in his address the Prov. G. Master touched upon the principal incidents in the career of the *Goderich Lodge*, reminded them of some famous gatherings that had been held within their portals, and mentioned many names of illustrious brethren who had been their honoured guests. He spoke in eulogistic terms of Bro. Smithson, detailed his Masonic past and especially complimented him on the successful administration of the Charity Committee under his Chairmanship.

SAINT LEONARD'S LODGE.

In July Bro. Tew was at Sheffield, and gave an oration on the occasion of the consecration of the *Saint Leonard's Lodge*. Colonel Shadwell H. Clerke, Grand Secretary, acted as consecrating officer. He was assisted by W. Bro. Henry Smith, D.P.G.M., who acted as S.W., W. Bro. W. H. Brittain, J.P., as J.W., V.W. Bro. Dr. T. C. Smyth, P.G.C., as Chaplain, W. Bro. F. A. Philbrick, Q.C., G. Registrar, as Registrar, W. Bro. Frank Richardson as D.C., and W. Bro. J. M. P. Montagu as I.G. The W.M. designate was Bro. Henry T. E. Holmes, P.M., 1239.

Bro. Tew's oration was entered on the minutes of the new Lodge at the special request of the brethren.

CONSECRATION OF SAINT NICHOLAS' LODGE, THORNE, NEAR DONCASTER, 25TH JULY, 1888.

Scarcely was this done than the Prov. G. Master was in request at Thorne, to consecrate the Lodge of *Saint Nicholas*.

Situate at the extremity of the Province, in a scantily populated district, a locality almost unknown to the residents in the western portion of the Riding, we find Bro. Tew not only eager to establish a Masonic centre in this charming agricultural corner of Yorkshire, but as the following address will show, posted up in its history and well acquainted with its local characteristics.



W. F. SMITHSON. P. PROV. G. WARDEN.
P. G. DEAC. OF ENG.
MEMBER OF BOARD OF MANAGEMENT R.M.I.B.

The Lodge room at Thorne, it may be said in passing, is of a plain, useful character and outside its well-tiled door, may be read the famous Sibyl's warning :

Procul, [^] ! procul este profant.*

Whilst the ceremony of consecration was in progress, the following telegram was received :

ST. JAMES' S.W.

To the Secretary,

Freemasons' Lodge,
Thorne.

May every success attend *Saint Nicholas'* Lodge.

PRINCE OF WALES.

The first W.M. of the Lodge was Bro. George Dove, J.P. ; the Wardens were Bros. A. Peace and J. H. Bletcher, whilst Bro. W. Delanoy, P.M., 242, acted as I.P.M., and Bro. John Constable was Secretary. The Rt. W. Prov. G. Master delivered the accompanying Address :—

“ Brethren,

“ It becomes the office I have now the honour to occupy in West Yorkshire, on the conclusion of the ceremonial of the consecration of the Lodge of *Saint Nicholas*, No. 2259, on the roll of the Grand Lodge of England, to make some observations customary to such occasions, on Freemasonry, and the duties of Freemasons, and the working of this Lodge. We have happily met together, in Masonic conclave, in a somewhat remote corner, geographically, of West Yorkshire, to establish a community of Freemasons at Thorne. You are well aware that there has been a Lodge at Doncaster, *Saint George's*, No. 242, since 1789, and another at Goole, No. 458, the *Aire and Calder*, since 1839, and No. 1482, at Crowle, in the Isle of Axholme, in the Province of Lincolnshire, established in 1874 ; but in this wide and sparsely populated district, bounded by the Rivers Dun, Ouse, and Trent, of 61,000 acres, I am not aware, until now, of any effort having been made, of a determined character, to establish, on a sound basis, a Lodge wherein Freemasons could assemble together in ‘Peace, Love, and Unity,’ to discharge the duties of Masonry, according to the forms of the Order, and the laws of the Grand Lodge and of the Province of West Yorkshire.

* Virgil, *Æneid*, Lib. VI. v. 258.

This may be a matter for reflection, because here lived Cornelius Vermuyden, the Zelander, when he came in 1626 with his Flemish workmen, in the reign of Charles I., to drain—which he did in a remarkable manner—these levels of Thorne and Hatfield Chase; and at Fishlake, on the other side of the River Dun, there was a settlement of these Flemish people. Of this remarkable work and people, De la Pryme has left us, in his account, a marvellous record of the reclamation of wet lands to civilization, and their preparation for the occupations of agricultural industry and the habitation of man; for when Leland came to Thorne, in the reign of Henry VIII., he passed from Thorne to the Isle of Axholme in a boat, and the high tidal waters of the ocean overflowed Thorne and Hatfield Chase. If these Flemish settlers were not a clubable set of men, certainly Thorne is now reaping the benefit of their labours, and increasing in prosperity and population: and by the advantage of good roads and railways has, at last, felt the necessity of a Lodge, where ‘just, perfect, and upright men’ can meet together for mutual help and agreeable fellowship.

“There were some fears that a Lodge here might interfere with the Masonic gatherings of the existing Lodges at Doncaster, Goole, and Crowle. An interchange of opinions took place between these Lodges, and the promoters of the Thorne Lodge and myself. This led to some correspondence. A petition was received from certain residents on 17th February, 1888, for the consideration of the M.W. the Grand Master, for a Lodge to be held in Thorne. It was supported by earnest Masons, who gave ample assurances that there was every prospect of having a good and successful Lodge there. The chief difficulty was—Would this Lodge draw away members from the Lodges in proximity to Thorne and so weaken them in some material way? It would have been a lamentable circumstance had any insuperable difficulty arisen on this point, especially between the Thorne and Crowle Lodges. On the 18th April, I and my officers of West Yorkshire met the promoters of this Lodge here. These difficulties were discussed; times of meeting and by-laws of the new Lodge also were suggested; communications were made to Crowle Lodge; and here I wish to acknowledge in the most earnest and fullest manner, the courtesy of R.W. Bro. Smyth, the Provincial Grand Master of Lincolnshire, and the W.M. of the Crowle Lodge, Bro. Henry T. Bellerby,

in helping the West Yorkshire promoters to smooth over these apprehensions, and in the end acquiescing, in the handsomest manner possible, to the establishment of a Lodge at Thorne. *Saint George's* Lodge, and the *Aire and Calder* Lodge, likewise approved, and thus with the good feeling, fellowship and approbation of the three contiguous Lodges, the petition was recommended by me, through the Grand Secretary in London, and in due course a warrant was granted by the M.W. the Grand Master of England for a Lodge in Thorne, which to-day commences its history as the seventy-first Lodge of the Province of West Yorkshire. Such then, briefly stated, are the steps which have been taken towards this influential gathering of the Craft in Thorne this afternoon. The next consideration was the name of the Lodge. This I always think very important. A good name is worth anything. A Lodge name should be associated with the history of the locality, or of some distinguished personage or holy saint; such as St. George, Doncaster. The Church and Lodge there are dedicated to St. George, the great Greek Martyr of Cappadocia, in the time of the Emperor Diocletian, and perpetuate, for all time, in the Church and Lodge, the truly Masonic character of a saint 'Whose name is justly revered among men, but whose actions are known only to God.'

"It was in the reign of King Edward II., that, as the people of Thorne were conveying a corpse for interment at Hatfield, a storm arose, and many persons were drowned by the waters. The Thorne people begged that their town might be made a district parish, and their chapel at Hatfield into a Church, free for the administration of the sacraments and the burial of the dead. This was done in the 7th year of the reign of Edward VI., when twenty persons were appointed to be guardians of the possessions of the Church at Thorne, making them a body corporate, with perpetual succession, and also for the support of a grammar school, now presided over by Bro. John Constable, J.W. of Lodge No. 1482, one of the promoters of this new lodge. To whom then was this Church dedicated? To the saint of the people, and protector of the weak against the strong—the patron saint of children, of orphan boys and maidens, of sailors, of travellers, and of merchants. To St. Nicholas, of Myra, is the Church dedicated. You know his charity to the three maidens, and to the three children in the tub, and to the sailors on board ship, on his voyage to the Holy Land. So, then, the promoters of this Lodge,

desiring to practise the virtues of "Faith, Hope, and Charity," the eminent characteristics of St. Nicholas, their saint, the better to participate by their 'Benevolence,' 'Mercy,' and 'Justice,' in the support of our Masonic widows, orphan boys and girls, followed the example of the dedicators of their Church here, and have also named their Lodge after the patron saint of Thorne—*Saint Nicholas*. That the virtues which distinguished the character and the life of St. Nicholas of Myra, will, I have every reason to believe, be eminently illustrated by the deeds and actions, according to Masonic obligations, founded on the volume of the Sacred Law, of the members of this Lodge for all time.

"And what of the Lodge? It is held in a hall called 'Peace.' The name breathes the exhortation of the First Degree—'reconciliation of differences,'—'that it were better for one or other to retire than that the harmony of the Lodge should be disturbed by the contention of brethren.' Here, brethren, you are 'to meet in unity, work in peace, and part in harmony.' The surname of your principal founder is 'Peace'—a worthy son of a worthy sire—for well do many of us remember his father—a shining light in West Yorkshire Freemasonry.* The name of your first W.M. of 2259 is 'Dove,' a Justice of the Peace. The dove is a timid and peaceful bird, and is used in Holy Writ as a symbol of simplicity and innocency. The dove is the emblem of the G. Deacons, of the P.G. Deacons, and of Deacons in private lodges under the English Constitution. Like your W.M., all of you represent purity, peace, and simplicity of life and action; and have you not a 'Constable,' with authority and jurisdiction over your symbols and secrets? Does not the name of Solomon, our ancient Royal Grand Master, mean 'a peaceable prince,' and suggest to you all to be here peaceable princes of the Craft, to comprehend the wise man's wisdom, to revere his memory, and imitate his lofty virtues? Did not the Divine Master also comfort His disciples with these words—'Peace I leave with you, My peace I give unto you?'† Your Lodge must then be a temple of 'Concord,' 'Peace,' and 'Harmony,'—like the Church of *St. Nicholas*—a very sanctuary of solemn ceremonies and religious belief. And why is this Lodge founded? Because of the vast growth of charitable and benevolent principles in our midst; and thus it is formed to render yourselves,

* Bro. James Peace, P.M., 275, was initiated in 1842 and died 4th March, 1875. He was in great request, being an able instructor in Masonry.

† John xiv. 27

'by the cultivation of the liberal arts and sciences, more extensively serviceable to your fellow creatures,' in this district and county of York. Study then to perfect yourselves in the antient charges and science of Freemasonry, to cultivate the social virtues, and strive by the purity of your conduct to demonstrate the excellence of the principles, which, as Freemasons, you now profess to admire. Thus you will make *Saint Nicholas'* Lodge the centre of union, between good men and true, and the happy means of conciliating friendship amongst those who, outside the Lodge, must otherwise have remained at a perpetual distance. May then the blessing of the Great Architect of the Universe descend upon you in large measure, that you may all chant :—

' May our work begun in Thee
Ever blest with order be,
And may we, when labours cease,
Part in harmony and peace.'

* * * * *

"That he may guide, direct, counsel and prosper you in all your ways is the fervent wish of your Prov. Grand Master."

HALLAMSHIRE AND ARMITAGE LODGES.

In October (1888) Bro. Tew was again at Sheffield, this time himself to consecrate a new Lodge, the *Hallamshire*, No. 2268. His address to the brethren was full of local reference and interest. In November another Lodge was added to the West Yorkshire roll, the *Armitage*, 2261, at Longwood, near Huddersfield. In speaking to the brethren on this occasion, Bro. Tew regrets that he has not much in the way of novelty to impart, for, as he justly says, when four times, in as many months, the same subject has been discussed, when moreover, sermons and addresses have in the same period been given on Masonic matters in the immediate neighbourhood,—to be original becomes difficult, and to be trite, he has no inclination. Notwithstanding which disclaimer, he yet manages to secure the attention of his audience. The lodge's name, the *Armitage*, with the reasons for that name, form a fertile subject of discourse; and, when he finished by summarising what he considered should be the characteristics and specialities of a Lodge of Freemasons, expounding their duties and quoting Shakespeare, Bacon and Milton for modern, and Socrates and Cicero for ancient authorities in support of his arguments or in illustration of his theories, the brethren

of Lodge 2261, so far from having cause to complain, must have felt gratified by the sympathy their Prov. G. Master had shown, and impressed with the earnest counsel his address had afforded.

PHŒNIX LODGE No. 910, ROTHERHAM.—OPENING OF
NEW ROOMS, 25th OCTOBER, 1888.

The last incident of this year to which I propose to refer, is the visit paid by Bro. Tew to *Phoenix* Lodge 910, Rotherham, for the purpose of opening new Masonic rooms. This was by no means the first time the Prov. G. Lodge had been officially present at Rotherham, for on the 15th July, 1886, under the banner of *Phoenix*, the Rt. W. Prov. G. Master had laid a corner stone of the new ward of the Hospital and Dispensary in that place. That was a great day; a special service was held in the Parish Church and a sermon was preached by the Rev. T. C. Smyth, D.D., Prov. G. Chaplain. *Phoenix* Lodge then held its meetings at the Ship Hotel, but very shortly afterwards, an effort was made to obtain private premises. In this the brethren were successful, and on the 25th October the Rt. W. Prov. G. Master was invited to open the new rooms.

In presenting Bro. Tew with a silver key for this purpose, Bro. P. Bancroft Coward, W.M. expressed the pleasure experienced by them all in at last obtaining private accommodation for their Lodge. He ventured to hope, that the rooms would be found complete in every way, for the purposes for which they had been designed, and that in consequence, the reputation of the Craft would be enhanced, their numbers increased and their usefulness augmented. "We do not mean to stand still," continued he. "*Festina lente* may have been a good motto in the early days of Freemasonry in Rotherham, but from this evening, we intend to look and soar higher, and your presence and that of your officers shows us, that we shall not be disappointed. In short we purpose carrying out the precept of the Apostle Saint Paul—'Press forward.' "

In a few well chosen and sympathetic words, combining his thanks for their handsome present and his congratulations in the success of their efforts, Bro. Tew accepted the gift, opened the door and invited the brethren to enter.

Subsequently when asked by the W.M. if he had anything to communicate for the good of Masonry in general or the *Phoenix* Lodge in particular, the Rt. W. Prov. G. Master said :—

“Brethren,

“In compliance with the request of your W.M., I embrace the opportunity accorded me, of addressing a few words to you on the ceremonial, which has taken place.

“Bro. Watson, P.M. of Lodge *Prudence* and Librarian of the Province, has given us a short and able lecture on the history of antient Freemasonry in Rotherham ; he has entered largely upon the archæology of Freemasonry and the important part the Lodge has taken at various times in the public and charitable works in this thriving and prosperous town ; he has told us that this antient Lodge, which seems to have been in existence at East Retford in 1782, removed to the Crown Inn about 22nd July, 1808. It took the name of *Phoenix*, however, in 1804. If the sun and moon symbolize the course of human life ; the rainbow, heaven ; the ship, the Church ; the palm branch, the martyr ; the eagle renewed Christians, the *Phoenix* is the symbol of immortality. All these, whether symbols, monograms, or devices, are still visible in the Roman catacombs, and are more or less represented in every English Lodge, and to them our ritual constantly refers.

“Curiously enough the *Phoenix* Lodge seemed at one time to have died out, and a long *interregnum* occurred, after which steps were taken to raise it up from its ashes ; and in 1861 a petition was presented to the *Britannia* Lodge Sheffield, to construct another Lodge from the remains of the other two.

“On January 6th, 1864, the new *Phoenix* Lodge, under the number 1206. now 904, was consecrated by Worshipful Brother the Reverend Dr. Senior, P.M. 495 Wakefield, and Past Grand Chaplain of England. I was present on that occasion : my official connexion, however, commenced as D.P.G.M. on January 20th, 1876, when you gave me a magnificent reception, under the Mastership of Bro. Fawcett, of Clifton Bank. I cannot here speak too highly of the kindness and goodness of heart of that most excellent Mason, and of his hospitality and courtesy to me, whenever I visited Rotherham.

“In a few words I commend you all who have been engaged in the preparation of these rooms, which are to be devoted, I hope, for

all time, to the sole purposes of Freemasonry. I am well satisfied with the manner in which your opening ceremonial and the three degrees have been worked. They are a proof, I think, that there will be in time to come, no further necessity for revivals of the *Phoenix* Lodge, but that under the skill and ability of its members, its Warrant will be handed down from W.M. to W.M. in succession until time shall be no more.

"It is, however, the Archæology of Freemasonry I want you to consider this evening, because I have ever felt that Archæology and Freemasonry are sister sciences; and the more you study them, the more you will discern, how inseparably connected is the study of the one with the knowledge of the other.

"What is the study of Archæology to which Brother Watson has referred, and which is making such rapid strides in this country? In the main, I say it is nothing more than Masonry practically developed, whilst Masonry is that science whose foundations were laid in the most remote antiquity. Are we not always searching for a knowledge of Freemasonry in the Archæology of the Ancient Mysteries? The Essenes, the Roman Collegians, the Craft Guilds, and other Orders, of which I need not speak further now—these former hidden treasures of Masonry are being dug up and exposed to the light of the full meridian sun, and this noble branch of philosophy, by diving into the hidden mysteries of nature and science, has made itself to be approved and supported by the learned in this, and in most other enlightened nations of the world.

"In closing these remarks, may I draw your attention from the archæological point of view to the now archæological labours of two men, who were contemporary at the date of the building of the second Temple, under Cyrus, of which this Lodge Room is a model, and point out how different the work of each was, whilst their object was the same, viz., the moulding of the nation. Those men were Pericles* of Athens, and Ezra, the Jewish Scribe.

"In Pericles comes out the wisdom of the Greek; he taught his countrymen the study of Art and Philosophy; Ezra taught his, the study of the Law. *Holiness*—to be reached by its separation from all other nations—was the aim of the Jew. *Culture* was the object of the Greek.

"Ezra taught his nation how to attain a high standard of spiritual life: Pericles gave to Athens wideness of thought, education, knowledge

* B.C. 457 *circiter*.

of what was noble and beautiful, but nothing of that special wisdom by which men become united to God.

"We study the archaeology of fragments of Art, which are still found in ancient Athens, with admiration and astonishment, but the volume of the Sacred Law, we take as our guide, to rule and govern our actions, and to lead us in the way of life, by which we hope eventually, through the mercy of God, to enter the Grand Lodge above.

"With these comments, in the name of the United Grand Lodge of England, I declare these new Masonic Rooms to be duly and properly opened for the purposes of Freemasonry."

PONTEFRACT YOUNG MEN'S INSTITUTE.

Of the remaining ceremonies of a character different from the ordinary Prov. G. Lodge meetings, in which Bro. Tew took a leading part, there remain those of the years 1889, 1890, and 1891. It was in the first named of these years that he read a paper at the opening of the Art and Industrial Exhibition, held in the Assembly-room, Pontefract, on the 20th, 21st, 22nd, and 23rd March. The object of the exhibition was to increase the funds of the Young Men's Institute, a very deserving society for young people, which, in addition to the usual news-room, library, chess, &c., provides lectures and entertainments for the winter season, and holds evening classes for instruction in Drawing, Chemistry, French, Shorthand, and so on. Of this society the Right W. Prov. G. Master is President. Visiting it from time to time, he shows his interest by giving lectures or taking the chair at its meetings. In the exhibition there was a large collection of treasures of art and *vertu*, lent by Lord St. Oswald and the gentry in the surrounding neighbourhood. To this many of the *curios* from Carleton Grange found their way. The exhibition was a complete success, and left a substantial balance for the benefit of the Institute after paying all expenses. The paper read by the President explained the objects for which the exhibition was being held, and after a learned disquisition on Beauty and Art, called special attention to the valuable pictures which the room contained, including portraits, some of which were from the brush of Holbein. Examples of Vandyke and Lely were not wanting; and the later

schools, Hogarth, Reynolds, and Gainsborough, provided representatives. Canvasses were to be seen also from the pencils of Landseer, Turner, Millais, Herving, Goodall, Carmichael, and others. Besides the paintings, Bro. Tew called attention to many objects, historically interesting, touching lightly upon their associations with the past. It was altogether a most pleasant and delightful paper, and was well received by the large and cultured audience who were assembled. By special request this lecture, with an account of the exhibits, and a full descriptive report, was published.*

To resume the strictly Masonic track, from which it will not again be necessary to deviate, it may be said that 1889 was by no means an unoccupied year. In addition to important Chapter meetings, to which reference will probably be made later, Bro. Tew consecrated two new Lodges, those of *Acacia*, 2321, and *Saint Laurence*, 2330, bringing the number of West Yorkshire Lodges up to 75, at which it now stands. Before, however, going into further particulars about these, there is one incident of the year which is of so interesting a character that I think it ought to find a place here. I refer to the

MASONIC PRESENTATION TO CAPTAIN MURRELL

7TH AUGUST, 1889.

Hamilton Murrell, Captain of the steamship *Missouri*, is a Leeds man. Previous to his voyage to which reference will be made, he had been initiated into *Fidelity* Lodge, No. 289, Leeds. On his return he presented himself for the ceremony of passing, and his brethren of *Fidelity* knowing, even as all the world knew, what an act of bravery had been performed by him, determined to make his visit memorable and to present him with an address in recognition of his heroism.

They made the meeting of 7th August 1889, a special one; invited visitors, Provincial Officers, and others, and requested the Right W. Prov. G. Master himself to come and make the presentation. This Bro. Tew at once consented to do. Bro. Hamilton Murrell was duly passed to the degree of Fellowcraft by the W. Master, Bro. Richard Jackson, in a way which left nothing to be desired; after which, in glowing words and kindly tones, Bro. Tew described how Bro. Hamilton

* R. Holmes, *Advertiser* Office, Pontefract.

Murrell found a crowded emigrant ship, called the *Danmark*, in mid-ocean, in so distressed a condition that its passengers and crew, if abandoned, would in all human probability, perish miserably, and that without any consideration for his cargo, much of which had to be tossed overboard, he, in the interests of humanity and out of his own good English heart, decided to save these unfortunate creatures at all hazards; that he transferred every soul, upwards of 800, to his own vessel, and that he brought them safely to port without the loss of a single life. Few who listened to the eloquent words of Bro. Tew on that occasion will forget them, and I am sure they must have made a deep impression upon the heart of the great good-natured hero who bore his honours so meekly. The address, which was handsomely illuminated on vellum, and bound in scarlet morocco, ran as follows:—

TO BRO. HAMILTON MURRELL,
Captain of the S.S. *Missouri*.

DEAR SIR AND BROTHER,

WE, the Worshipful Master, Officers, Past Masters and Brethren of the Lodge *Fidelity*, No. 289, desire to tender to you our hearty congratulations upon your recent act of great bravery, in rescuing the passengers and crew of the ship *Danmark* in mid-ocean on the 5th day of April last. We feel that your action on that occasion was not only characteristic of a true British sailor, but was prompted by the highest instincts of humanity. Your noble exertions on behalf of those in distress, practically illustrates one of the great fundamental principles of our ancient institution. We are proud to number you among the members of our Lodge, and gratified to find that your distinguished action has not only been recognised by the people of this country, but also by other nationalities. We wish you long life and health and continued prosperity in all your undertakings.

After supper, the toast of the evening was the health of Bro. Hamilton Murrell, which was proposed in very hearty terms, and received by the large assembly with enthusiasm.

In reply, Bro. Murrell, at the request of the proposer, gave a few particulars of the incident of the rescue of the emigrants, and it was not by any means the least interesting part of a most delightful evening, to hear the manly, yet modest, account given by the Captain of his experiences of that voyage. To increase the rating on your ship's books by 800 at one stroke, he explained, caused an anxiety, combined with economy, in the *commissariat* department which must be experienced to be realised. His crew he spoke highly of, and the behaviour of the unfortunate Danes was beyond praise. Bro. Murrell has received abundant recognition of his gallant act from all parts of the world, and

it was a happy thought of *Fidelity* to give his Masonic friends an opportunity to bestow a meed of praise upon one who acted as a true man and a Mason, under circumstances of danger and difficulty.

CONSECRATION OF *ACACIA* LODGE No. 2321, BRADFORD,
28TH SEPTEMBER, 1889.

The growth of Freemasonry in the active and enterprising town of Bradford has during the past 15 years been rapid and vigorous. There is an enthusiasm about it which contrasts favourably with many other places. One of its most notable characteristics is the number of young men who are to be seen in the Lodges. *Pentalpha*, *Shakespeare* and *Eccleshill* sprang up with considerable rapidity, followed at a longer interval by the *Prince of Wales*. All these Lodges, in addition to the older ones, *Hope* and *Harmony*, flourish and prosper, and in 1889 it was thought, that there was even room for a seventh. The promoters, seeing the success of *Prudence* Lodge, Leeds, decided to follow in the same line and make the new Lodge a temperance one. After feeling their way cautiously, and finding no active opposition on the part of the existing Lodges, a petition was presented and in due course a warrant was obtained and the *Acacia* Lodge 2321 was founded. The chief promoters were Bros. J. Ramsden-Riley, P.M., 387, 2076; S. A. Bailey, P.M., 1648; Alfred Stephenson, P.M., 1648; E. Pearson Peterson, J. T. Last, and others. Bro. Stephenson was the first W.M.

The Rt. W. Prov. G. Master consecrated the Lodge in the presence of a considerable number of Prov. Officers and sympathising brethren. The address which was given on this occasion was of the usual character, urging the brethren to employ their privileges as true men and Masons and not abuse them, and to make their Lodge a centre from which the light of knowledge and good works might shine out to their own credit and to the benefit of their fellow men. References to the name also were made. Upon this point Bro. Tew has very decided opinions, and prefers that a new Lodge should derive its name from some local or historic association, and thus help to keep alive the tradition of the neighbourhood—that it should have special significance in fact. Failing this the patron saint of the place is usually suggested, and has been largely acted upon.*

* *Vide* Address at the Consecration of *Saint Nicholas*, 2259 p. 301.

The name *Acacia* appears to have had Bro. Tew's entire approval. In his address, and in his exhaustive way, he goes into the subject of flowers and plants used as symbols or badges, but about this—though without repetition, it is not possible to re-produce the whole paper—I shall let the Rt. W. Prov. Grand Master speak for himself. He says:—

“There are, I believe, only three Lodges of this name on the roll of the Grand Lodge. Two of them in this country, viz., 1309 and 1314, whilst the other, No. 876, is at Monte Video; and this is the first Lodge in West Yorkshire bearing this significant nomenclature. This very ancient Masonic emblem—the *mimosa nilotica*, of Linnæus was known in the Bible apparently as the Shittah, or Shittim wood, and represents a Lodge to the memory of the cunning Man of Tyre, the Great Architect, who assisted Solomon, our Royal Grand Master, in the skilful work of the Temple.

“The acacia is said to grow very abundantly near Jerusalem. It is there an evergreen, and is often placed on Jewish graves. It is the *acacia vera* of Tournefort.

“All Masonic writers have liked to discover much figurative teaching from the evergreen character of the acacia, and to deduce therefrom a mystical representation of the immortality of the soul, and the resurrection of the body.

“It is remarked by Quentin, a French writer, that almost all the ancient mysteries had sacred plants for badges; as for instance:—the palm was so regarded by the Egyptians; the myrtle by the Greeks; the laurel by the Romans; the mistletoe by the Druids; then there was the ‘Order of the Mustard Seed,’ instituted in Germany in 1739; ‘the Knights and Nymphs of the Rose,’ invented at Paris towards the close of the 18th century, where the knights wore a crown of myrtle and the nymphs a crown of roses, with many others, too numerous to specify in this address.

“Nations, and countries too, have chosen shrubs and flowers as badges and symbols of loyalty, unity, or patriotism.

“There was the rose of Jericho, a cruciferous plant. In the Song of Solomon what exquisite imagery is conveyed of the profession of the faith and hope of the Church, in the language ‘I am the rose of Sharon and the lily of the valleys.’* The ‘rose of Sharon’ is the figurative appellation of the Sun of Righteousness.

* Canticles ii. 1.

"The Rose has been a favourite, as a symbolic flower, from early antiquity. It was consecrated to Harpocrates,* the god of silence, and in the mysteries, the hierophant or high priest wore a crown of roses, as emblems of silence and secrecy.

"The rose is a symbol of secrecy. *Sub rosa*—under the rose—still signifies something to be said or done that forbids disclosure. And in the Rose Croix degree, the cross and the rose signify the secret of immortality.

"Were not too, the White Rose and the Red symbolical of the Royal Houses of York and Lancaster? Would West Yorkshire part with its White badge, or Lancashire its Red? At the union of the two Houses the two roses were united into one—the Tudor rose, and the Rose has thus become the symbol of Unity and the Royal badge of England.

"Take the thistle; is it not the national emblem of Scotland and the Scottish Order of Knighthood? Is not the National motto and that of the Order of the Thistle the same, *Nemo me impune lacessit*?† Are not Scotchmen proud of their thistle—the blessed thistle—*centaurea benedicta* as they call it?

"Is not the shamrock the name given to the National emblem of Ireland? What Irishman would give it up? The *trifolium repens* with its three fold leaf is said to have been used by Saint Patrick to illustrate the doctrine of the Blessed Trinity *Tria in Uno*.

"And is not the leek the National emblem of Wales?

"Again, what would become of parties in the State, or in society, without flowers and colours for their distinctive badges, e.g., the yellow primrose, the scarlet poppy, the lily of the valley?

"These and others convey a meaning more significant than the mere power of language; nations have made themselves or lost themselves renown under the spell of their mystic significance, and because these flowers, and shrubs, and colours appeal to our hearts and minds each in its own loveliness, and represent to us heroism, charity, affection, they become watchwords as precious to us as are friends and relations or even life itself.

* Harpocrates: the Greek form of an Egyptian god, which the Greeks and Romans understood to be the god of silence, from the fact that he is usually represented with his second finger on his mouth. This is believed to be a misapprehension. To the Egyptians he was the god of youth. Cupid is said to have bribed him with a rose not to tell tales of Venus, his mother.

† No one attacks me with impunity.

"It is delightful to find that there is still a healthy fermentation of mind for hero worship and badge worship—that these symbols have not yet passed out of our public and private life—that the heart of man still beats young and fresh—that the old imagery conveyed by means of colours, and flowers and shrubs—the mistletoe, the palm, the myrtle, the acacia; and the old stories of Solomon, Hiram, and Ab Hiram; of Damon, and Pythias; of Socrates, and Alcibiades; of Shakespeare, and his nameless friend of love, a love 'passing the love of woman,' * ennobled by its own humility, deeper than death, and mightier than the grave, can still blossom out, if it be but in one heart here and there, to shew man still how, sooner or later, 'He, that loveth not, knoweth not God, for God is love.' †

"The Mason then, is attached to and has affection for, the acacia; it is the symbol of untainted purity of heart and life and the badge of innocence.

"It is exquisitely interwoven with the beautiful legend of Solomon's great Tyrian architect, twice styled in Chronicles 'Ab Hiram.' ‡ He is said to have been murdered through jealousy of some Israelites, who also held a high position as members of the same profession with him, and who, like him, were employed by Royal Solomon in producing famous architectural works. Hiram lost his life rather than betray the sacred trust reposed in him. When found by those sent in search of it, the sprig of acacia was stuck at the head of his grave, to shew where his body was interred. The custom of planting an acacia, or sprig of that shrub, on a grave amongst the Hebrews, arose from this circumstance.

"And this explains the adoption of the plant by the Freemasons. One of the characteristics of the shrub is the sensibility of its leaves. The word signifying 'innocence,' or being free from sin, implies, says Bro. Hutchinson 'that the sins and corruptions of the old law, and the devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where innocence survived, and under the banner of the Divine Lamb.'

"It is only as it were yesterday, we placed the sprig of acacia over the grave of one of the most learned of Freemasons—our dear Brother Judge McIntyre, Past Grand Registrar of England, and County Court

* 2 Samuel i. 26.

† 1 John iv. 8.

‡ 2 Chronicles ii. 13.

Judge at Mirfield, &c. He was brave as a lion, a learned man, and a master of all knowledge relating to Masonic jurisprudence. His was a life of usefulness, of patriotism, loyalty and charity. Truly we may mourn his loss, and, like the Masons of Ab Hiram's time, smite our foreheads in sympathy with this bereavement which the Craft and his friends have sustained.

"And so, brethren, Masonry by this symbol of acacia bids you in the full significance of its meaning, 'with untainted purity of heart and life, and unimpaired integrity,' advance in the paths of truth; be divested of every degree of arrogance, and each of you members of No. 2321, come as true Acacians with steps of innocence, humility and virtue to challenge the ensigns of an Order, whose institutions arise on the most solemn and sacred principles of religion.'

"Take then your acacia, and ever wear it as 'the badge of innocence' and 'the bond of friendship,' and let Horace's language be your motto and your guide in Bradford.

'True conscious honour is to feel no sin,
He's armed without that's innocent within;
Be this thy screen, and this thy wall of brass.'*

Under the fostering care of Bro. Alfred Stephenson, whose offspring *Acacia* Lodge may be said to be, supported by Bros. S. A. Bailey, Ramsden-Riley, Althorp and others, the progress of the new Lodge has been of a very promising character. It aspires too, report says; and not content with making a man a Mason, by going through the usual ceremonies requisite to produce that result, endeavours by papers, lectures, etc., to make him understand what Freemasonry is, of what nature the privileges conferred upon him are, and uses every effort to bring home to him the dignity and high importance of the institution, with such suggestions as to its probable origin and history as circumstances from time to time permit to be brought to his notice. The Masonic virtue of hospitality is also right royally practised, so that there seems every prospect of a successful future for Lodge 2321.

* Integer vita: scelerisque purus
Non eget Mauris jaculis, neque arcu,
Nec venenatis gravida sagittis,
Fusce pharetra.

Horatii Flacci Lib. I. Car. XXII.

WAKEFIELD MASONIC LITERARY SOCIETY.

This flourishing society, by means of which the brethren of West Yorkshire have been brought in contact with some of the best Masonic students of the day, was formed in the spring of 1889. It includes members of all the three Wakefield Lodges, and any other brethren of other towns who choose to join. The fee of membership is almost nominal. The President of the Society is the Right W. Prov. G. Master, Bro. Thomas William Tew, and from its commencement he has shown the liveliest interest in its success, and the strongest sympathy with its proceedings.

The objects of the Society include Masonic inquiry and research of all kinds. They include the effort to keep pace with Masonic literary and historic progress, and by discussions, papers, &c., to solve difficulties, get rid of anomalies, and promote a more intelligent perception and appreciation of the whole system.

At the time when the first meeting for the actual business of the society was fixed, Bro. Tew was on the Continent. It was not until October, therefore, that he was able to make arrangements to be present. On the 29th of that month he gave his presidential address, which follows. It may be interesting to note that lectures have been given to the members by Bros. R. F. Gould, Geo. Speth, T. B. Whythead, E. Macbean, and others, and that the Society, which meets only in the winter months, is in a sound financial condition. It has for Vice-presidents the W. Deputy Prov. G. Master, Bro. Henry Smith, and the W.M.'s of the three Wakefield Lodges, and its Committee consists of three brethren of each Lodge, with two Secretaries and a Treasurer.

THE PRESIDENTIAL ADDRESS.

[To the Members of the Wakefield Masonic Literary Society. 29th Oct., 1889.]

"Brethren,

"Permit me to assure you that I am deeply sensible of your kindness in according to me so friendly a welcome to your Masonic Literary Society.

"I esteem it a great compliment to be invited here this evening to address so learned and erudite a body of Masons, and I recognise with gratitude the compliment you have paid me in asking me to take a part in the proceedings of your society.

"It appears by a resolution passed in the Lodge of *Sincerity*, No. 1019, in March last, that a preliminary meeting of the Masons of the three Lodges, numbering some 140, was here summoned.

"Resolutions were framed instituting the 'Wakefield Masonic Literary Society,' defining the basis upon which it should be conducted, and appointing an executive committee comprising a president, vice-president, and three members from each of the Wakefield Lodges. Bro. J. Matthewman, P.M., 1019, and Bro. H. S. Childe, 154, acting as hon. secretaries.

"As your President, let me say I deeply sympathise with the objects of this society.

"They aspire in large measure to foster those ideas which for the past fourteen years I have, with my Prov. Grand Officers, tried in the Prov. Grand Lodge addresses, lectures, and consecration orations, to promulgate in the minds and hearts of the brethren of this Province; to take Masonry out of its rusty and dry routine of the formal ritualism of the various Degrees; to stimulate a desire to enquire into the history, archaeology, and essence of Masonry, and to endeavour to solve or explain the many anachronisms and difficulties which are constantly presenting themselves to the minds of thoughtful Masonic students and searchers after light and truth.

"I have found many a novitiate who joins our Order has perhaps neither time nor means at hand to enable him to master the symbolic meanings of the various Degrees. To him the ritual seems all that Masonry can offer. It begins with ceremony and ends at the social board; and in time, tired of the monotony, or wearied by the failure of those W.M.'s who do their work without dignity, impressiveness, or interpretation, he first declines to attend his Lodge, then gets into arrears, and finally leaves the fraternity a disappointed Mason.

"The object of all W.M.'s should therefore, be to make him realise the idea of true Masonry—to let him see that it is beautiful in its allegories, profound in its speculative teachings, and operative in its practices; that its morality is '*Love to God and love to man*'—that it 'would make the whole world a Lodge, and every man a brother;' that its distinguishing characteristic is 'Charity,' a charity which, 'like its sister Mercy, blesses him that gives as well as him that receives.' In such wide fields of speculative and philosophical Freemasonry, is there

not enough to entrance the novitiate's mind? If, therefore, he be disappointed, may not the fault lie not in himself, but in his Lodge? which, by neglecting to use its opportunity for good, has not only failed in its duty, but has probably lost to the Craft an earnest and deserving brother, who would otherwise have been a credit to it.

"To satisfy the Master Mason after he has gone through the three degrees, should be the bounden duty and study of every W. Master of a Lodge; and by interesting him in the archæology and history of the craft and its symbolisms, to retain his sympathies and awaken his admiration for the principles of the order which he has been privileged to join.

"To enable W. M.'s to accomplish this, and to get out of the crabbed and narrow text books, *which are the bane of Masonry*, I and my officers are trying hard to follow the example of the Grand Lodge of England, and the *Quatuor Coronati* in London—by the establishment, at the office of the Prov. G. Secretary of West Yorkshire, of a valuable and comprehensive library for the purpose of study and reference.

"The importance of a Lodge library has long been recognized by all Masonic students. This need has at last been felt in English Masonry. Our German and American brethren are ahead of us in this respect. Under Bro. L. B. Ellis, an effort was made to establish a Masonic library at Sheffield. There are also good libraries at Leicester and Hull. That of the S. G. Council, 33° of London, is a valuable one and estimated to be worth at least £2,000.

"Further, there is being established over the Northern Provinces methods by which systematic lectures, essays, and addresses are given to Lodges by means of literary societies like this, and one of the great pioneers of this most useful means of instruction is Bro. T. B. Whythead, of York. Others have helped as Bro. James Hughan, Dr. Cartwright Smyth, and in musical matters, Dr. Spark.

"If Masonry is a 'progressive science,' it must follow the march of intellect, and in this enquiring age, it must practicably extend its researches, and become an association of brethren for the advancement of science, philosophy, and symbolism.

"The Wakefield Lodges are alive to these matters. I am glad that Wakefield Masons are taking an intelligent share in Masonic intellectual enquiry. Wakefield being the centre of the Province—

having the secretarial office and library here, offers important facilities for the pursuit of Masonic study and research.

"To the studious and thoughtful Mason, lectures, addresses and essays, delivered intelligently, accurately and modestly are of inestimable value.

"By their aid the true principles of Masonry can be clearly mastered, and much, that is puzzling to novitiates, rendered interesting and significant.

"By their means men can qualify for offices in the Craft, especially for the highest and most responsible—that of W.M. Such lectures will teach that virtue, honour, and mercy, or in one word, 'Brotherly love' divinely inspired, is the spirit of a Mason's profession, and indicates that high and intellectual tone which should distinguish members of Lodges, in order that they may be justly described in the words of King Solomon, as '*Worthy Masons*.'

"It is a proud satisfaction for your Prov. Grand Master to realize by the influential gathering which is here assembled, that Freemasons in Wakefield are doing much to cultivate and disseminate Masonic knowledge.

"Since I laid the foundation stone of this Hall, on the 26th May, 1880, Masonry has greatly progressed. The influence and activity of the Craft have not only completed this noble Hall, and drawn all the three Lodges within its walls, but, they have done more; the town is become a City; and I cannot but hope that the County Council will retain this borough as the permanent seat of government for the West Riding.

"The increase and prosperity of the Craft in this Province is marked by the increase in the number of Lodges, and in the number of brethren who attend Prov. Grand Lodge.

"I have ever tried to make these gatherings of interest to every one of you. With what success the splendid meeting of Prov. Grand Lodge in your magnificent Town Hall on the 11th April, 1888, will testify.

"Another mark of progress I have noticed in the fourteen years I have been officially connected with you, and that is, that nearly all Lodges now meet in private rooms, or Halls of their own.

With seventy-five Lodges, it has become necessary also to have offices, separate from the private residence of the Prov. Grand

Secretary. When Sir Henry Edwards asked me to be his Deputy, on the 21st April, 1875, we had but 61 Lodges in West Yorkshire, and all our papers and moveable property were contained in a few boxes. Now three handsome rooms can hardly suffice for the daily and hourly requirements of this department. With all this increase of Lodges, Members, Halls, and Offices, I am proud to say the homogeneous character of the Province is perfect and complete; its harmony is sublime, and its benevolence unbounded.

"If public opinion be the 'nearest approach to irresistible power,' does not the Craft in this Province exhibit to-day the spectacle that 'Unity is irresistible Strength?' The power of Masonry lies in the individual determination of every member to make its philosophy and morality a means of educating his character and affording discipline to his mind.

"Do we as Masons know anything about education physical, intellectual, and æsthetic of which the ancient Greeks have not taught us at least the rudiments? Are we really more educated than they were in the construction of Temple architecture? They were masters of the seven liberal arts and sciences of our Second Degree. Are there not some of these branches of education which they perfected once and for ever? The Germans have given the Greeks a Winklemann and a Curtius; a Bopp and a Schliemann: the Cyclopean labours of these Teutonic Scholars have enabled us to view with charm and continuity the panorama of their glorious past and to reconstruct with precision the architectural edifices of Athens the ever beautiful city of Minerva Athéne which—under the administration of Cimon and Pericles raised Athens to the highest pitch of beauty, magnificence and strength. Athens was the teacher and arbiter of all nations of taste and philosophy. Athens was under the protection of Athéne, there her worship was celebrated with great splendour and there the magnificent temple the Parthenon or chamber of the Virgin was erected to her honour. She was, as you know, the Goddess of Wisdom and the patroness of Industry and the Arts so precious to us Masons. Are we then more skilled than the Ancient Greeks in these Arts?

"Have they not bequeathed to us the famous mysteries of Ceres, and of Isis? These they divided into the greater and the lesser: the former were mysteries of imitation and probation, and these have they left us modern Masons to fathom and to master.

"Pythagoras discovered the true system of the universe and the foundation of all proportional geometry, and Plato has conveyed to us the knowledge of his doctrine by means of geometric symbols. To produce health, that is, harmony and sympathy, proportion and grace in every faculty of mind and body, that was their notion of education. These heroic souls, in olden times, had no more opportunities than we have; but they used them. There were daring deeds to be done; they did them. Are there none now? Are there no sacrifices still to be made? No wrongs to be redressed? No charity and benevolence to be exercised towards the Widow and the Orphan? According to their philosophy they did these things.

"Let every Mason follow the example of these men and so educate his mind and train his heart to do what is right and nothing else; then will his brow be stamped with heroic expression, implying noble self-restraint, great hopes, perhaps even great sorrows; in three words he will realize what is meant by 'Brotherly love, Relief and Truth.'

"And just as the Greeks had sacrificial ritual, so have we ceremonial. They had operative works; so have we. They had speculative philosophy; so have we; but our speculative Masonry is to master their inductive reasonings. They used architectural symbols; so also do we.

"What is Masonic ritual? It is said we have 108 rites and 1,400 grades; but many of them are clearly only quasi-Masonic and some not Masonic at all. Here then is a wide field for Masonic research.

"The day is not far distant when there may be but one ritual for all Anglo-Saxon Masons. This is worth striving after, and Societies like this should aim for the unification of ritual, and uniformity of ceremonial in all degrees.

"In the beauty and perfection of their Temples, the Greeks shewed operative and constructive genius of the most sublime order; and their statuary attained the highest degree of perfection and excellence.

"They exerted in these departments of science, their knowledge of power, physical, mechanical and moral, which in later times, operative Masons have done well to imitate and follow.

"In secret and mystic fellowship were our brethren in the middle ages banded together. They raised mighty buildings throughout Europe which are a marvel even now, containing as they did sermons or symbols in every stone.

"But as we Masons are not so much operative, as 'free, accepted and speculative,' we apply the working tools of the Antients to our Morals.

"Speculative Freemasonry, after many struggles proclaims, with unfaltering tongue, the great lessons which Worshipful Masters should ever teach—reverence, toleration and benevolence, and asserts the absolute necessity of moral living, and the ceaseless claims of open-handed Charity.

"Let novitiates realize that it declares itself to be a cosmopolitan, loyal, peaceable, Jehovah-fearing, law-abiding brotherhood, the resort of good men and true, and let Worshipful Masters make the Lodge a centre of intellectual light, and the initiate would not find Masonry a weary monotony, or the attendance in Lodge a misery.

"Of religious education, in one sense of the word, the Greeks had none. They knew not the unknown God. But in the application of the working tools of the Master Mason's degree, to our morals, we are admonished the "Holy Writings" are records of Masonic light, and can guide us into all truth. We are to learn from them, and teach others, how to form our bodies into temples of happiness, by reducing to practice the whole duty of man.

"Masonry teaches this, that the first and last business of every human being, whatever his station, parts, creed, capacities, tastes, duties, is *Morality*, that is Virtue—Virtue, always Virtue.

"Nothing that man can ever invent will absolve a Mason from the universal necessity of being good, as Jehovah is good:—just, as Jehovah is just;—holy, as Jehovah is holy; so that being of mature age, the Mason may be a just, moral, and upright man—perfect in all his parts.

"After these things—ritual, operative, and speculative Masonry, and the philosophy of morality—comes the theory of symbolisms. To give light and meaning and connection to acknowledged facts, whether abstract or material, with which we have to do.

"The symbolism of the Jews, so largely imparted into our ceremonies, was one of the most striking features of their religion.

"Symbolism in the Old Testament was the 'Mine of the Fathers.' Symbolism with Masons is a principle and a passion.

"Masonic symbols carry us from the thing itself to the thing signified. As for instance, in the R Arch, 'The glory on the centre,'

the symbol of glory, represented also by the blazing star, symbolizing the irradiating glory of T.G.A.O.T.U.

"Are there not seven symbolic Lodges, terminating in the 33rd degree of 'Supreme Grand Council?' We, to night, in the three degrees form the first of the symbolic Lodges.

"The first grade in Masonry is that in which the novitiate pledges himself, under the care of a W. Master for instruction in art, science, and philosophy; herein he is moved to exercise those moral and social virtues which become mankind, as the servants of the Great Architect of the World, in whose image we were formed at the beginning.

"The E.A.P. has put upon him the apron, the peculiar badge of the speculative Mason whose origin is of deep and mystical signification.

"Here then is much instruction for a W.M. to give to his entered apprentices. Even the word 'Lodge' deserves a lecture to itself. May the word not be Roman in its original use? Does it symbolize the ark of the Covenant? or, as I think, the ark of Noah? *Pentalpha* Lodge, Bradford, has a most beautiful model of one planned by our late Bro. Edward Walker Shaw.

"Take the two pillars J. and B.; they are symbolic of 'strength and durability,' and symbolize that 'The pillars of the earth are the Lord's.'"

"The author of the splendid volume, now in the library, on 'Solomon's Temple'† takes a view of the position of these pillars, well worthy of discussion. That B. should be on the left of the building, and J. on the right, when facing the building.

"There are no less than forty eight subjects in relation to the furnishing and furniture of the Lodge upon which the W.M. may treat in the interest of the E.A.P. Time would fail me to do more than suggest you might have lectures on each of them;—the Floor, Serpent, Stars, Eye, G. Columns, Tassels, Chains, Pedestals, Tools, Wands, Officers, the Altar, and the Ark. They serve to show you how wonderful a science is speculative and symbolic Masonry, and how much there is to stimulate the zeal for the acquisition of the knowledge of symbolisms. Science is bounded by no space, since Masons can travel from East to West in their pursuit. But although science is great, she is not the greatest;—she is an instrument, not a power—beneficent or

* 1 Sam., ii. 8.

† Timothy Otis Paine, LL.D.

deadly, according as she is wielded by the hand of virtue or vice. But her lawful mistress, the only one which can use her aright, the only one under whom she can truly grow and prosper and show her Divine descent, is *Virtue*. Under Virtue's guidance then let us cultivate science, and thus learn to rule and subdue the passions, to exercise charity in our judgments, and if in candour we cannot commend, then by silence let us avoid reproach.

"Thus brethren, whilst elucidating nothing novel or startling, have I endeavoured simply to point out that the old symbols and allegories of our system, veiled, many of them, in mysteries and shrouded by antiquity, are but waiting for exemplification by patient research into their origin, uses, and meaning.

"By pursuits like these a Lodge meeting may become a source of delight and instruction to the old Past Masters as well as to his younger brethren.

"Let them also invite learned and erudite Masonic thinkers, writers, or students, to come among them, and give them help, by papers or lectures on Masonic subjects. Let them also invite discussion upon Masonic difficulties and anomalies; or form societies, which with the aid of a good Masonic library, can conduct researches into the literature of the Craft, and keep well informed as to the progress of Masonic inquiry.

"You have already 70 members. You have taken a broad view of this Society's labours. You have invited others than Wakefield Masons to join you, and you have met with response from Leeds, Dewsbury, Bradford, and other towns.

"In these practical days, men outside our mystic circle estimate value by results, and it remains with us Masons whether they shall regard our Craft as one 'continually given to all good works,' or a mere mummery, profession and childish playing with things and names, if not something worse; or they shall be compelled to admit that it is something demanding the approval and confidence of honest, serious, and intelligent men, who yearn after brotherhood, love, and friendship.

"Brethren, I ask you to leave not this Lodge without a distinct and earnest resolution as to which, as far as lies in each one of us, Masonry shall be in this City and Province."

CONSECRATION OF *SAINT LAURENCE* LODGE, No. 2330,
PUDSEY,

17th DECEMBER, 1889.

The Masonic record of this by no means uneventful year, closes with the founding and consecrating of a new Lodge, the 75th on the West Yorkshire roll and numbered 2,330 on that of Grand Lodge. The establishment of the Lodge of *Saint Laurence* at Pudsey is the more interesting from the fact, that it breaks new ground. With a population with its surroundings of 30,000, yet had Freemasonry no home in its midst. Masonic light shone at Bradford, Eccleshill and Leeds, but this, though fully appreciated by Bro. Symonds, Bro. J. W. Taylor and others, yet did not content them. They must have a Lodge of their own: the humanizing influences of Freemasonry must be set quietly to work amongst the rough perhaps, but strong-headed and warm-hearted inhabitants of the not very well known locality of Pudsey. This desire for Masonic privileges is highly to the credit of the promoters of the Lodge of *Saint Laurence*, and judging from the records of the Craft must have been latent for many years in the district. In the Transactions of the most Antient and Honourable Society of Free and Accepted Masons of the Provincial Grand Lodge for the County of York on Wednesday 23rd October 1805,* amongst other interesting matter is the following:—"A Petition was presented from several brethren at Pudsey in the West Riding of this County, praying for a Warrant of Constitution to assemble at a private room in Pudsey aforesaid; promising at the same time a strict conformity to the Masonic Rules and Regulations and praying that the name of such Lodge might be called the *Pemberton*."

From this it is seen that 84 years before, an attempt was made to establish a Masonic Lodge in Pudsey. Who the good men and true were, who were actuated by such creditable and laudable impulses, the minutes of the Province of the County of York unfortunately do not say. This is much to be regretted, as all true Masons will admit, that the names of these pioneers of civilization, these men so far in advance of their times, deserve to be handed down to posterity and would, I am sure, be cherished by the members of *Saint Laurence* Lodge should they be privileged to obtain them. Perhaps some record of this incident, apart

* *Ibid.* p. 95.

from the one indicated, exists in the neighbourhood, though I fear it is somewhat problematical, as no reference to the subject, at the consecration or since, has come under my notice. There is no doubt of the fact however, for at that same meeting Prov. G. Lodge resolved :—

“That the prayer of such Petition cannot be complied with, agreeable to the existing Act of Parliament, but if the petitioning Brethren should be fortunate enough to meet with a Dormant Warrant then this Provincial Grand Lodge will not fail to transmit such latent Document to the Grand Lodge in London, so that their good wishes towards Masonry in forming the *Pemberton*, by their united efforts may be carried into full effect.”

What delightful fields of research are here indicated ! A chapter might well be written upon this quaint resolution. How much is implied in the expression *meet with a dormant Warrant* for instance ! Then we have a *latent Document* ; *the existing Act of Parliament*, on both of which very much might be said ; but, tempting though it is, in the few lines I could bestow upon so suggestive a topic, I could not do it justice. Then *Pemberton* : this clearly indicates the desire to perpetuate the memory of Robert Pemberton Milnes* who in 1805 was appointed by the Earl of Moira, Provincial Grand Master of the County of York, by associating his name with a Masonic Lodge. This effort, as we see, failed, and judging from Hughan's *List of Lodges, in 1814*, it was not renewed, as I don't find one of that name amongst them.†

The proposition to form a Lodge at Pudsey, when brought to the notice of the Rt. W. Prov. G. Master, was entertained very favourably. The correspondence between Bro. John Symonds, at the time W.M. of *Airedale* Lodge, No. 387, W.M. designate of the new Lodge and the Prov. G. Master, shows how thoroughly the latter entered into the scheme, and one letter is so characteristic, that I venture to quote it. It runs thus :—

THE GRANGE, CARLETON,

PONTEFRAC, 21st August, 1889.

DEAR SIR AND BROTHER,

I shall be glad to receive a Petition from yourself and others resident in Pudsey, and to consider your case for a New Masonic Lodge there.

Would you allow me to suggest for a name that of *St. Laurence* ? He is Patron Saint of Pudsey. There is only one Lodge, so far as I can make out, of this

* Vide page 91.

† I offer no apology for introducing an incident of such interest to the Freemasons of Pudsey and would suggest that some of them should follow it up.—J.M.

name on the Roll of the Grand Lodge, and that is No. 2078, Lincoln. St. Laurence is a Masonic Saint, and his history and martyrdom must always be interesting to us. There is the Masonic Order of *St. Laurence*, of which I am a member; it is worked at Rochdale, but, I believe, nowhere in Yorkshire. You might attach this Order to your Lodge, and then all your members might wear the "Gridiron," the Order of *St. Laurence*. I have no objection to the name of *Pudsey*, but it is not elegant, and hardly masonic.

Grand Lodge meets on 4th September. Could I have your Petition in the Grand Secretary's hands a little before that date?

I have long wondered there has been no Lodge in such a large district as that of which Pudsey is the centre, but Pudsey has, perhaps, been too intent upon industrial and political matters and County Council affairs to think of the peace and harmony principles of a Masonic Lodge. I wish you every success.

I remain, yours faithfully,

T. W. TEW, P.G.M. W.V.

JNO. SYMONDS, Esq., W.M. 387,
Court House, BRADFORD.

The ordinary formalities were complied with, and, backed by the support of *Airedale* Lodge and the valued assistance of the Rt. W. Prov. G. Master, who wrote personally to Colonel Shadwell H. Clerke, the Grand Secretary, recommending the case of the Pudsey brethren, in due course the prayer of the petitioners was granted and a warrant was issued.

The officers of *Saint Laurence* were:—

W. Bro. John Symonds, P.M., W.M.

W. Bro. J. W. Taylor, P.M. I.P.M.	Bro. John Cromack, Secretary.
Bro. Chas. Cromack, S.W.	" Joshua Hill, S.D.
" Robert Love, J.W.	" John Sewart, J.D.
" Rev. J. N. Lee, Chaplain.	" H. Kershaw, I.G.
" J. E. Hinings, Treasurer.	" M. E. Newell, Tyler.

all of whom were Founders of the Lodge.

The consecration was fixed by the Prov. G. Master to take place on the 17th December and every possible effort was made by Bro. Symonds and the rest to make the ceremony pass well. The rooms set apart for the use of the brethren of *Saint Laurence* are at the New Inn,* Church Lane, Pudsey, and great care and no little expense were incurred to make them fitted for their purpose. The hospitality of the Pudsey brethren was profuse, and if their endeavour was to show how heartily welcome Bro. Tew and his officers were, it may certainly be said that they eminently succeeded. Besides the W. Deputy, Bro. Henry

* Now called Park Hotel.

Smith, there was a good representative muster of Prov. Officers, whilst the members of Lodges, in and around the neighbourhood, formed an interested and sympathetic audience during the proceedings.

After the consecration, the W.M. designate, Bro. John Symonds, was most ably installed and placed in the chair of King Solomon by W. Bro. Joseph William Taylor, P.M., to whose efforts in combination with others, much of the success of the day was unquestionably due. All passed off well. The Rt. W. Prov. G. Master gave an address as is his custom which here follows :—

“ Brethren,

“With each recurring occasion, the difficulty augments in performing the agreeable duty of delivering the Address usual at the Consecration of a new Lodge in this Province.

“This difficulty does not arise from lack of interest or material, for there is no subject in Freemasonry so rich in matter, or so elevated in its symbolisms as the ceremonial of the Consecration of a new Lodge ; but in placing before you, concisely and clearly, the points on which I desire to address you, in regard to the circumstances of the establishment of this new Lodge in Pudsey, which is fresh Masonic ground in the West Riding.

“Therefore, the more you and I reflect on the vital principles inculcated in the ceremony in which we have been engaged, the more anxious should we be, to treat of it with that respect which it claims, and to enforce the desirability of regarding this ceremony with that amount of veneration which its antiquity demands.

“I entreat you, brethren, to ponder deeply on its meaning and its symbolic mystery ; and, the founders of this Lodge, having pledged themselves to its solemn teachings, ‘to meet in unity, work in peace, and part in harmony,’ it devolves upon them, as Masons, to shew further, not only in the Lodge, but also in society, and in their daily lives, how noble is the Order to which they have become affiliated—to be proud of the position Craft Masonry has assigned them to-day, and to take care and prevent its retrograding from the high estimation in which it is at present held by mankind at large.

“To gain this end, we must, during our earthly existence, with untiring zeal, and unswerving faith, perform the tasks allotted to us while it is yet day and we can work.

"As trusty workmen we must employ our working tools to harmonize our conduct by the prescriptions of virtue; so to measure our duties, and press forward in the path of morality and virtue, that we may rise to eminence by merit; that we may live respected and die regretted. Taking the Holy Writings to be our guides to all truth, let us bury the rubbish of the old Adam, that our spirits may be purified, to arise when summoned by our tremendous, but merciful Judge into a better and immortal life above.

"I desire you then to regard this ceremony—the Consecration of the *St. Laurence* Lodge, No. 2330, on the roll of the Grand Lodge of England, as the setting apart of these rooms solely and exclusively to the performance of the rites and ceremonies of Freemasonry.

"I desire that this ceremony shall carry with it, in the hearts of its founders, the confirmation of those pledges, to which they have subscribed, in the form of the petition to the M.W. the Grand Master, H.R.H. the Prince of Wales, 'To exert their best endeavours to diffuse the general principles of the Masons' Art in Pudsey, and faithfully to observe the Antient Charges, cultivating brotherly love, the foundation and cope stone, the cement and glory of this Antient Fraternity, by being good Masons and true and strictly obeying the Moral Law;' ever remembering that this consecrated Lodge is a place where Freemasons assemble to work, to instruct, and to improve themselves in the mysteries of the antient science; 'and to disseminate good will to all men.'

"To-day, therefore, you stand forth as true Masons in a regularly constituted Lodge under the Grand Lodge of England.

"Let the typical symbolism of this ceremony, inculcated by the water, corn, oil, wine, salt, and incense, sink as lessons into your minds, and make you feel that you are better men and better citizens, because you have been commanded by Masonry to be so.

"I know that you will strive to act on the square, to carry out the principles of Masonry, and to live up to your obligations; therefore I feel the Warrant of the M.W. the Grand Master, H.R.H. the Prince of Wales, confirmed by Grand Lodge, Dec. 4th, A.L. 5889, is confided to Worthy Masons, for all time to come, in Pudsey, being the 75th Lodge in West Yorkshire.

"As practice more than precept moulds the minds and manners of

men, and governs the world, let the wisdom of Solomon, and the bright example of your patron Saint—Saint Laurence—be for ever before you, who, in his day, by seeking out the poor, the sick, the naked and the hungry, by consoling the persecuted, dispensing alms and performing works of charity and mercy in Rome, demonstrated the excellence of his principles, and by his acts and his daily life and conversation, gave them their soundest and happiest exemplification, and thus prepared the way for his famous and frightful martyrdom.

"The subjects of his life, briefly stated, are these:—He was ordained Deacon by Pope Sixtus,* who gave to St. Laurence the consecrated cup, and the treasures of the church. He distributed these treasures as alms; he washed the feet of poor Christians; he met St. Sixtus as he was led to death, and received his blessing. He restored sight to Lucillus; he baptized Hippolytus.† He was brought before the Roman Prefect, Decius; he was by his orders scourged with thorns. He was loaded with lead; he refused to give up the treasures committed to his care; he was roasted alive on a gridiron, 10th August, A.D. 258. His body was wrapped in a shroud and buried by Hippolytus.

"Thus did St. Laurence earn a crown of glory in heaven, and upon earth eternal and universal praise and fame; for there is scarcely a city or town in all Europe which does not contain a sacred edifice or altar dedicated to his memory.

"The first of these was built by Constantine outside the gates of Rome, on the spot where he was buried; another was erected on the summit of the Pincian Hill, where he was martyred; there is also in Spain the Escorial, and in Genoa the Cathedral, to his honour and renown.

"In 1821, when Pudsey emerged from the hamlet-stage to that of a village, by the building of a church at a cost of £13,400, the people dedicated this sacred edifice to St. Laurence.

"St. Laurence became thus the patron Saint of Pudsey; and the promoters of this Lodge, on the 13th September, 1889, adopted my suggestion to take the name of the Saint as the name for this Lodge. The founders also trust in due time to apply for the Order of *St. Laurence* to be attached to their Lodge.

* Sixtus was co-adjutor with Pope Stephen I., A.D. 257. He was martyred in the Valerian persecution, three days before St. Laurence.

† Hippolytus was an ecclesiastical writer of considerable eminence. He is said to have been martyred under Alexander Severus.

"Pudsey, whose chief trade is in woollens, contains about 16,000 people, and it is surrounded by the populous villages of Farsley, Stanningley and Bramley, all of which are situated about midway between the towns of Leeds and Bradford, so that Pudsey, (formed into a parish so recently, from the parish of Calverley, as the 5th April, 1878) and its surroundings, has a population of about 30,000.

"While there is no Masons' Lodge nearer than Eccleshill, Leeds, or Bradford, there is every reason, with these advantages, to anticipate that the Lodge of *Saint Laurence* No. 2330, has a prosperous and a happy career before it, commencing with its first W.M. Bro. John Symonds, P.M. of No. 387, one of the most able and respected Superintendents of the West Riding Police at Bradford.*

"There is to be found in the life of the early martyrs of Christendom, no greater example of fortitude, charity, and humility, than in the life and death of St. Laurence.

"There is, in my opinion, no higher example for Masons to imitate than in the sayings and acts of this holy man. The brightness of his deeds can only be made brighter by the study and investigation of his life. He has shewn how Masons can be true, noble, and faithful even unto death. He shewed his enemies and slanderers how he loved the human family. He inculcated broader sympathies for mankind, and he developed a deeper intellectuality, by opening in the minds of his followers the avenues of intellectual religious freedom. His last words were, 'I thank Thee, O my God and Saviour, that I have been found worthy to enter into Thy beatitude.'

"Here then you have a guide and light in Masonry for the founders of this Lodge to imitate and to follow—the light of religious thought—the light a Mason needs to enable him to enjoy the full fruition of a well-spent life, with the pure and certain hope, like St. Laurence, of a glorified existence in the Grand Lodge above.

"If you are good Masons you will realize in your own persons the lessons inculcated by this ceremony, and by this picture of St. Laurence, which I have sketched for you.

* It was my privilege at the unanimous request of the brethren at the expiration of his year of office, to present to Bro. John Symonds a handsome P.M. Jewel which had been purchased, not out of Lodge funds, but by personal subscriptions. I was able to congratulate him and his officers upon the sound progress they had made in developing Masonic principles in Pudsey, and to compliment them also upon their very satisfactory financial condition. Bro. Symonds, who threw his whole heart into his Masonic work, of whatever character it might be, died in the following year.

"Your obligations, if they mean anything, signify that you will devote yourselves to others; that you have resolved to try and form in this district 'all just, perfect and upright men' into one universal brotherhood; to gather up, as it were, the fragments of a ruined nature, and build them into a perfect Temple, whose 'corner-stone' is taken from the quarries of eternal truth, and whose timbers are stronger than the cedars of Lebanon. The builder builds for time, but we, for eternity—for the Grand Lodge above, in which we hope to dwell.

"Then let us feel and shew that we are engaged in this Lodge in a far more enduring work in erecting on those symbolic but wondrous pillars of 'Wisdom,' 'Strength,' and 'Beauty,' in each one of us—a living temple to the living God, a temple not to be judged merely by its outer magnificence, but by its inner decorations of the heart, and by the Word of Truth, which is to last for ever.

"I have tried concisely and clearly to point out to you that Masonry is the religion of education under forms and ceremonies. It pays homage to no other system. The 'Volume of the Sacred Law' alone 'rules and regulates' our actions; and because of its independence as a patriotic, an honourable, loyal, and philanthropic Institution, Masonry has vitality in West Yorkshire, and will have life and action in Pudsey for all time to come."

PROVINCIAL GRAND LODGE AT SHEFFIELD,

16TH APRIL, 1890.

The events of the year 1890 though varied, do not present quite so much incident as do those of previous years. The April meeting of Prov. G. Lodge was held at Sheffield, in the Cutlers' Hall, under the banner of *Britannia* 139, Bro. Edward Tozer, late Mayor and past Master Cutler filling the chair of W.M. for the year.

In his address on this occasion Bro. Tew explains that the scheme against which the Province of West Yorkshire had protested so strongly in October 1889, viz.: the payment to Bro. Frederick Binckes, the Secretary of the Boys' School, of a retiring pension of £350 a year, was abandoned, and in lieu thereof it was proposed, that a lump sum should be given to him, which amount should be raised by Lodge and individual subscriptions. He tells the brethren that West Yorkshire had

warmly supported this proposal, being in fact largely responsible for its inception, and that the quota, which this province was called upon to pay, was already raised.

The prompt manner in which the various Lodges answered the appeal made by the Charity Committee through their respective Charity members, gave the greatest satisfaction to Bro. Tew, so much so, that he declares it to be "one of the highest marks of loyalty and devotion which a Provincial Grand Master could receive from his brethren."

This very interesting subject, as, I think I have before said, requires a chapter in order properly to elucidate it. W. Yorkshire's share of the indemnity was estimated to be £185, but 200 guineas was the sum it was proposed to raise, and on the 17th March that amount was paid over to Bro. Joseph D. Langton, Hon. Secretary to the Provisional Management Committee.*

Bro. Tew next calls attention to the windows, which, it was suggested, should be placed in the Centenary Hall of the Girls' School, and the sum of £13 was voted at the meeting, for the purpose of providing the West Yorkshire light, the resolution being moved by the Rt. W. Prov. G. Master. Bro. F. R. W. Hedges, Secretary R. M. I. for Girls, spoke in its support.

A few words commending the Library to the notice of the brethren, and a passing reference to the Literary Societies, which Bro. Tew highly encouraged, sums up all that may be considered of prominent interest in this address.

STONE-LAYING AT MEXBOROUGH,

24TH JULY, 1890.

Masonic displays appear to be popular in Rotherham, and the brethren, like their Sheffield neighbours, are ever ready to do what lies in their power to help on the cause of religion or charity. When, therefore, the projected enlargement of the Church of *Saint John the Baptist* at Mexborough assumed a practical shape, and it was suggested, that a public placing of the N.E. corner stone by the Rt. W. Prov. G. Master would materially increase the interest and evoke the sympathies of the

* The sum actually subscribed by Lodges, Chapters, and individual donations in West Yorkshire was £250 13s. 6d. Of this £210 was paid over to the Indemnity Fund, and the rest voted to the Boys' School.

inhabitants, Bro. John Gibbs the W.M. of *Phoenix* Lodge No. 904 Rotherham, at once took the matter up, and, with the able assistance of his brethren, organized a very highly successful function.

As all stone-layings present much the same characteristics, and as several have been previously mentioned, it will possibly appear superfluous to continue an account of this particular ceremony; but when it is remembered, that this was the last occasion when Bro. Tew acted in this capacity, and that the probabilities are, that he will never again so act, for he will have to exercise the greatest possible caution in the future, perhaps it will then be admitted, that particulars will be received with increased interest, and that, to omit any notice of this incident would be a mistake.

The usual programme was excellently well carried out. The officers of Prov. G. Lodge met at the National School, walked in full paraphernalia to church, and listened with considerable pleasure to a practical common-sense sermon by Bro. the Rev. Canon Bullock, M.A., Vicar of Holy Trinity, Leeds, Prov. G. Chaplain. This done, and the alms collected and presented, the Freemasons made their way, as well as the crowded church-yard would permit, to the site of the new aisle. It is a curious fact that whilst the object of the present Vicar, the Rev. Henry Ellershaw, and his churchwardens is to enlarge the accommodation in the church, they will, by doing so, be only re-producing what formerly existed, and, as it were, bringing back the building to its original shape. Church architecture and history is a study which possesses, to many minds, considerable attraction, and especially adapts itself to Masonic inquiry; and from the interesting account of Mexborough Church, given by Bro. Tew, it is quite evident that the fascination of the subject has led him to pursue it with some ardour.

The stone was laid, every item of ritual being carefully carried out, and then Bro. Tew, standing upon high, with kindling eye and glowing cheek addressed the multitude. It was a lovely July day, and those who were privileged to be spectators, interested spectators of this animated scene, will not soon forget it. Though in by no means a satisfactory condition of health, yet did Bro. Tew rise to the occasion, and with a force and a fire, equal to those of his best days, delivered his address. He said:

“It is expected, I believe, on a public occasion of this kind, that

I should address a few remarks in the presence of those who have assembled together for the purpose of witnessing the ceremony of setting the stone, for the enlargement of an ecclesiastical edifice, according to antient Masonic ritual.

“The members of the *Phoenix* Lodge of Freemasons at Rotherham, No. 904 on the roll of the Grand Lodge of England, under whose banner these proceedings take place, falling in with the wish of the vicar and a few Masonic residents here, have felt desirous that the extension of this church should be marked by some outward demonstration of formality at Mexborough.

“Every opportunity of engaging in work which has for its object the religious, moral, and social welfare, or the charitable benefit of the people, is always heartily welcomed by the Freemasons of West Yorkshire: therefore the members of the Provincial Grand Lodge of this Province, are glad to be invited and to be present here this afternoon. According to the ritual of the Craft, which may to some of you appear ornate and elaborate, the chief stone of stately buildings is placed at the north-east corner. Following out our traditions and customs, we have therefore laid the stone of this new aisle in that position. From this beginning you intend shall rise a handsome addition to your church, which shall place both sides of the nave in complete symmetrical proportion: but it is not this object you have in view only; you wish to make more room; to open more widely the portals of God’s house and thus extend the blessings of revealed religion to those who hitherto have not so fully enjoyed those blessings.

“This is a laudable object, an object which we trust will be sanctioned by the great Architect of the Universe, and receive his especial benediction.

“Being this, we the Freemasons of West Yorkshire are delighted to promote it and give it our concurrence and support.

“To maintain the faith of his fathers and to uphold the church of the nation—using the word church in its widest sense—is the duty of every true Englishman. It is a privilege of which he has reason to boast. And shall we, the Freemasons, whose watchwords are charity and loyalty hold back when others are to the fore? We have been much maligned; we have had to submit to misrepresentation; we have been the victims of secret slander and open abuse; but this fact cannot be

denied nor this statement gainsayed—that wherever there is sorrow or distress, wherever calamity befalls and help is required, wherever the open hand of charity or the healing balm of sympathy is needed, there does Freemasonry step in.

“The church and her ministers have great responsibilities, grave difficulties, as well as inestimable privileges. They have to provide for the spiritual wants of the people. The population of this and other districts through the development of iron or coal enterprise, has increased, perhaps tenfold, within the memory of some still surviving inhabitant. To keep pace with this stupendous growth, to bring home to these rapidly increased numbers the truths of revealed religion is only one of the many problems which the conscientious minister is continually being required to solve. The resources of the church in a particular district are often inadequate to meet such vast obligations, and an appeal is made outside. We have been appealed to, and we have responded, and thereby have only carried out the principles we hold and the practices we professedly admire. For the Mexborough Church Extension and Repair Fund a sum of £600 is needed, and I trust with the help we have this day afforded, that amount will speedily be raised.

“And now allow me to say a few words to you about this Church of *St. John the Baptist*. The preparations required for the laying of this Foundation Stone, have brought to light the interesting circumstance, that the original construction did, in fact, provide exactly that appendage which it is now proposed once more to supply, the former existence of which had been forgotten and unknown, for some 600 years. Moreover the north wall exhibited mediæval windows, from which it is evident that this mutilation was of a pre-Reformation date, and an examination into the reason of it may be by no means uninteresting.

“Mr. Richard Holmes, a well-known antiquarian and archaeologist of Pontefract is of opinion, that Mexborough Church was one of the earliest results of that wave of church building, which passed over this country, immediately after the Norman Conquest, and, that the hidden portions of the original building, now again exposed after so long an interval, bear the mark of the founder of the ancient church, almost as clearly, as if he had placed his name thereon.

“In the solidity of the north wall, for many years entirely concealed, have been discovered three perfect cylindrical pillars which

formerly divided the long destroyed aisle from the nave of the Church. They are of the peculiarly stumpy character so distinctive of the English architecture of the eleventh century, and have exactly the solid capital which may still be seen in several churches of this neighbourhood, generally as a pillar of division, or as it were mullion, in the two-light windows of a Norman tower. Adwick-le-street and Monk Fyston occur to my memory as instances at this moment, but there are many other such; and wherever they occur, they almost absolutely indicate that the Church which contains them, is of the date 1080, or thereabouts. The known history will, generally in each case, bear out the assumption.

“At Mexborough three or four manors were in the hands of two owners. These, it would seem, united to build the Church, but founded two medieties, which presently fell into the hands of two separate ecclesiastical establishments, until, after nearly two hundred years, a higher influence procured that consolidation, which, at Mexborough was early found to be so necessary to the success of the religious exertions of the parson.

“Incidentally the history of this system shows the voluntary—the entirely voluntary—character of the establishment of the Church of England, and how inaccurate are those writers who allege or imply, that the State had any hand in the erection of our parish churches.

“The State protected what was given, as it protected every other description of property, but the State had no hand in either the erection of our churches or in the endowment of the livings attached.

“We find one of the medieties of Mexborough Church to have been very early in the hands of Swain Fitz Ailric, who as its founder, or perhaps successor to its founder, divested himself of it, with his usual open-handed munificence, in favour of the Hospital of *St. Nicholas* at Pontefract. But, although King Henry I. actually confirmed this gift, yet, by some means not clear without reference to the chartularies of the two houses, neither of which has yet been published, the grant was superseded, and Swain made a subsequent donation of it to Nostell. This latter gift was confirmed by Thurstan, Archbishop of York, about 1130, and the second donation became valid, the first having, as we have seen, fallen through.

“Meanwhile the second lord of the other part of the united manors,

who, being also a founder, had rights co-ordinate with those of Swain, retained the advowson of the second moiety, and continued to appoint a parson to it. By a piece of good fortune, his lordship, together with the accompanying advowson, fell in the next generation to the same great yeoman family which held the first; and after the death of Adam Fitz-Swain, and the division of his lordships between his co-heiresses, it descended in due course to Adam de Montbegon, who had married Matilda, the younger of the two. This being the condition of things, Adam presented his moiety of the advowson, together with the whole of the manor of Mexborough, to the Priory of Monk Bretton, and thus the two medietyes of the Church came to belong to the two religious houses of Nostell and Bretton. Each continued respectively to absorb its share of the proceeds; each continued to present; so that till 1247 there were two parsons of Mexborough Church with concurrent powers—one presented by Nostell, and the other by Monk Bretton. Then the organizing powers of Archbishop Gray came into play. In that year, in consequence of a further arrangement, into the details of which I need not now enter, the Nostell moiety was annexed to the Archdeaconry of York, as a first step to the completion of the alteration initiated or favoured by the Archbishop, who indeed did not himself live to see its full accomplishment. But he had left instructions which were carried out, and in 1263, the circumstances being favourable, his successor (though not his immediate successor), Archbishop Ludham, was able to sanction the transfer of the second moiety also to the Archdeaconry.*

"The Archdeacon thus in 1263 became the parson of Mexborough, and such he continued to be, appointing a Perpetual Curate to the charge. No vicarage was ever ordained in it, and the correct ecclesiastical title of the incumbent was always 'The Perpetual Curate.' But

* From the newspaper cutting appended, it would seem that anomalies such as Bro. Tew describes, as once existing at Mexborough, even yet survive, and it is noteworthy that the two places, Darfield and Mexborough, are not very far apart:—

"During the past week announcements have been made as to the appointment of both a rector and a vicar to the parish of Darfield, near Barnsley. Many of our readers have not unnaturally concluded that one of these announcements was an error, but it is quite true, that two clergymen have been appointed to the parish. The state of things in Darfield is certainly peculiar. The living is one of two medietyes, and is the only example of such a parish in the diocese of York. For many years there has been both a rector and a vicar in the parish, but two years ago, on the death of the Rev. F. Sleaf, M.A., an effort was made to promote a scheme for merging the vicarage in the rectory. One of the patrons, however, objected to the movement, and the result is that two clergymen have again been appointed to the parish."—*Yorkshire Post*, Saturday, August 20th, 1892.

after the consolidation of the two moieties of the rectory in the hands of the Archdeacon there was only one incumbent ; and it would appear as if, at that time, what seemed to be the superfluous half of the building, was pulled down, the ancient pillars, which separated the north aisle from the nave, being built up into a solid wall which contained a small door and two windows.

"The character of the windows has been subsequently changed, but their date, and with it that of the destruction of the now again revealed pillars, can be ascertained by an examination of the finials, which will be found to be of the latter half of the thirteenth century. The windows themselves were renewed in the Early Decorated period—perhaps about a century and a half later.

"The present north wall of the church, soon to be once more opened out, thus exhibits, to those who are now present, three stages of building—the pillars of 1080-1100, the finials and doorway of 1260-1280, and the windows of 1400-1450. Of these, the first named and the doorway had been hidden in the thickness of the wall, the former for some twenty generations, and the latter for about three-fourths of the time.

"These remarks will, I trust, induce you to regard with greater interest your old parish church whose storm beaten stones have stood the wear and tear of ages, and the stability of whose fabric, symbolizes the steadfast faith, it was reared to propagate.

"May our efforts here to-day stimulate and encourage the clergy, whose labours have been unceasingly carried on during these slowly revolving years. Like their predecessors in far distant Norman, remote Plantagenet, or more recent Tudor or Stuart times, may they guide the souls entrusted to their keeping into a knowledge of God's holy truth, and whenever they appeal for help, or cry out for sympathy, may they never ask in vain, but always find their hands strengthened and their hearts cheered by the assistance or companionship of those, who are willing quietly but effectively to work for the Master's sake."

The Rev. Henry Ellershaw proposed a vote of thanks to Bro. Tew for his address, and his kindness in undertaking the duty he had so eloquently and ably discharged. He wished also to thank the officers of Prov. G. Lodge who, at doubtless, considerable inconvenience, had

attended so numerously, and he must also include the W.M. Bro. John Gibbs and the brethren of the *Phoenix* Lodge, without whose help it would have been impossible to have organized so successful a ceremony. This having been carried by acclamation, a prayer from the Rev. J. H. Evans, M.A., Prov. G. Chaplain closed the proceedings.

MASONIC CONVERSAZIONE AT LEEDS,

8TH SEPTEMBER, 1890.

In September of this year (1890), as has been previously intimated, at the request of the Worshipful Masters of all the Leeds lodges, Bro. Tew in his official capacity, as head of the Craft in West Yorkshire, delivered an address to those members of the British Association who were Masons. The occasion was a *conversazione* given by the Lodges of Leeds, in their rooms at the Masonic Hall, in Great George Street. Many brethren, illustrious in their particular branches of scientific research, attended, and to these, in courteous and appropriate terms, the Rt. W. Prov. G. Master addressed words of pleasant welcome. There were about 250 ladies and gentlemen present. The Lodge room was furnished in good style as a drawing room, there was an exhibition of curiosities, etc. in the banqueting room, whilst for the entertainment and comfort of those who accepted invitations, superior music, both vocal and instrumental, was provided, and refreshments were served in the rooms below. The *soirée* was very successful. Bro. Tew's address partook of the character of the York one in 1881. He spoke of science generally, and the marvellous progress it was making, touched upon the most recent discoveries, noted specially the pioneers in any particular branch, and descanted upon the advantage which these learned professors both gained and conferred, by thus meeting their *confrères*, and discussing the results of experiments or expounding the most recent theories. Without going further into particulars, the paper was quite equal to previous efforts, and was heartily received and appreciated. Professor Glaisher representing the Association thanked Bro. Tew for his address, and the Leeds brethren for their hospitality.

MEETING OF PROVINCIAL GRAND LODGE AT HALIFAX.

15TH OCTOBER, 1890.

The Autumn Meeting of Provincial G. Lodge was held at Halifax under the banner of the Lodge of *Saint James*, Bro. Alfred Robertshaw W.M. There was a good attendance and all passed off very pleasantly. There was no specially notable feature unless it was the visit of Bro. Jas. Morrison McLeod who, on the 12th July had been elected with 2317 votes to the office of Secretary to the Royal Masonic Institution for Boys. West Yorkshire worked hard to produce this result and went solid for Bro. McLeod, the consequence of which was that he was placed with a majority of 1326 over his strongest opponent. In the course of the meeting the Rt. W. Prov. G. Master introduced the new Secretary to the Masons of West Yorkshire. Bro. McLeod had a very hearty reception and made, by the few remarks which he offered, a distinctly favourable impression.

In the address from the chair Bro. Tew thanked the W.M. and brethren of Lodge 448, for the arrangements they had made for the comfort and convenience of Prov. G. Lodge, and referred to the fact that the Lodge of *Saint James* kept its jubilee in 1888, that it now numbered 88 members and that it was in a highly prosperous condition. On this happy state of affairs he congratulated them. He also alluded to a history of the Lodge which was shortly to be published and commended worthy Brother Austin Roberts who had it in hand.

He complimented the Province upon the increased number of cases where the Lodges were held in private rooms, as distinguished from hotels, but cautioned the brethren about late hours, and recommended conformity, as nearly as possible, to the time for closing of licensed houses by Act of Parliament. Without absolutely saying so, Bro. Tew clearly considers billiards, under a Masonic roof, a distinct anomaly, and strongly deprecates the rooms being open, upon either Lodge nights, or those devoted to instruction. Other matters of discipline were taken up and judiciously handled in this address, but as it has been circulated very freely in the province and probably read aloud in a majority of the Lodges, it is needless to particularize. I may however say that blackballing was one of them. It will at once be conceded that this is a subject which, whilst it deserves and requires the

fullest discussion and elucidation, need not be introduced here. I merely refer to it *en passant* as one of those matters which, one of these days, must be taken up, and one upon the interpretation of which, there seems to be no coincidence of intelligent opinion.

Bro. Tew, of course, refers to the Masonic Institutions. He urges the brethren, now that they have succeeded in bringing about a reformation in the Boys' school, strongly to support it and show their interest in it, and points out how carpenters' benches and tools have been presented, in order that instruction in manual labour may be given; whilst the introduction of a printing press, and the establishment of a school magazine, he hopes, will stimulate the literary proclivities which, in so large a number of boys, must be found more or less marked.

Speaking of the stained windows in the Girls' School Centenary Hall, the Prov. G. Master informs the brethren that of the nine lights in the large window, West Yorkshire has taken up seven, North and East Yorkshire one, and the *United Northern Counties* lodge one, thus completing it.

In feeling terms Bro. Tew alludes to the death of the M.W. the Rt. Hon. the Earl of Carnarvon, Pro-Grand Master, which took place on the 28th of June 1890. He says: "It would hardly become the loyalty of this Prov. G. Lodge towards the M.W. our Grand Master H.R.H. the Prince of Wales, to pass by with only briefly reading the communication of the Grand Secretary of England, dated 1st July 1890, announcing the death of the Rt. Hon. the Earl of Carnarvon, M.W. Pro-Grand Master and Provincial Grand Master of Somerset. This event has filled the heart of every Mason with grief. For upwards of fifteen years, during which time he held the position of Pro-Grand Master of the Order, his unfailing courtesy, his just rulings and his matured advice and increasing exertions for, and devotion to the best interests of the Craft, will ever be recognized, as having signally contributed to the high position, it now occupies in the world. This Provincial Grand Lodge therefore, records its grateful appreciation of the invaluable services rendered by the noble Earl to English Freemasonry during the whole of that period."

Bro. Tew closes his Address with a strong personal appeal to the brethren, asks them to set up a lofty ideal Freemasonry, and in Lodge and out of it to live up to it.

The Freemasons of West Yorkshire had, for some time now, most of them been cognizant that the condition of their Rt. W. Prov. G. Master was not what it had formerly been. His visits to Lodges had gradually become less frequent, and whilst he was most anxious to fulfil all his Masonic engagements, it was yet seen that the effort became greater month by month.

During the early portion of the year 1891, Bro. Tew was able to attend Masonic meetings: but there are only three events of this period to record: they are the consecration of the new rooms for *Trafalgar* Lodge, No. 971, Batley on the 7th April; the annual meeting of Prov. G. Lodge at Huddersfield on the 15th of that month and the meeting of Prov. G. Chapter at Keighley on the 6th of May.

DEDICATION OF NEW ROOMS AT BATLEY.

TRAFALGAR LODGE 971.

7TH APRIL, 1891.

The ceremony of dedication at Batley was a very interesting and impressive one. The Rt. W. Prov. G. Master was assisted by the W. Deputy, Bro. Henry Smith; by W. Bro. the Rev. H. Lowther Clark, M.A., Vicar of Dewsbury, Prov. G. Chaplain; W. Bro. the Rev. ~~Richard~~ ^{Bertram} Mayou, Bradford, Prov. G. Chaplain; W. Bro. T. Bateman Fox, Prov. G. Warden; W. Bro. H. G. E. Green, Prov. G. Secretary; W. Bro. John Barker, P.P.G.S. of W., who acted as Sup. of Works, and several other Prov. G. Officers. The Batley brethren were numerous and were supported by brethren from Dewsbury, Mirfield and the neighbourhood. Bro. Will. Akeroyd, W.M., of *Trafalgar* and his officers did all that was possible to insure the successful carrying out of the arrangements.

W. Bro. J. W. Banister, P.M. and Secretary, gave a brief sketch and history of Lodge 971 from its establishment in 1863 down to the present time, showing its vicissitudes and the difficulties it had had to contend with. He emphasized the fact that by the strenuous exertions on the part of the brethren, they had now obtained a hall which he trusted would remain their home and abode for many years. He apologized for its somewhat incomplete condition, but did not doubt in course of time it would be rendered, not only comfortable, but also beautiful, and in the name of the brethren of his Lodge thanked the Rt. W. Prov. G.

Master for kindly consenting, at considerable personal inconvenience, to come and dedicate the building to Masonic purposes. He assured him of the loyalty and devotion of the brethren of *Trafalgar* towards himself, the Deputy and the other officers of Prov. G. Lodge, whom he also most cordially thanked for their presence that day. Bro. Banister concluded an interesting statement, by requesting Bro. Tew, with all solemnity and with the usual ritual, to dedicate the building.

This was done, W. Bros. the Revs. H. Lowther Clark, and R. Mayou assisting in the ceremony. Afterwards the Rt. W. Prov. G. Master addressed the brethren, offering them valuable counsel and advice. The oration was given, at the Prov. G. Master's request, by Bro. the Rev. Benj. Mayou, Prov. G. Chaplain.

ANNUAL MEETING OF PROVINCIAL GRAND LODGE AT HUDDERSFIELD,

15TH APRIL, 1891.

During the fifties Huddersfield seems to have been a favourite place for the meeting of the Prov. G. Lodge of West Yorkshire. In the years 1850-1859, both inclusive, Provincial Grand Lodge assembled twelve times in Huddersfield and three times in Holmfirth. The first recorded meeting in this town was in 1842, since which date, one or other of the Lodges has had the honour of receiving under its banner the Prov. G. Master and his Officers, something like 40 times.

This speaks well for the enterprise and Masonic spirit of the Huddersfield brethren. Possibly the residence in their midst of W. Bro. Bentley Shaw may to some extent account for this; but by no means entirely so; let the reason be what it may, however, the fact clearly proves that, as a Masonic centre, Huddersfield was warm and enthusiastic. That that is still so is evidenced further, year by year, and illustrated by the very hearty and thoroughly Yorkshire welcome and entertainment which was given to Prov. G. Lodge on 15th April of this year by the W.M., Bro. Edward Haigh, and the brethren of the *Huddersfield* Lodge, No. 290.

The yearly meeting usually brings together a large gathering and this one was no exception, for there were present upwards of 80 Prov. G. Officers, Present or Past, whilst 73 out of the 75 Lodges in the

Province were represented, the total number of brethren being considerably above the average.

Lodge 290 whose warrant bears date 1793 and was then numbered 513, though not as old quite as *Harmony*, yet under its original name, *White Hart*, took its rise towards the end of last century. Its history will, of course, be forthcoming in its jubilee year, when doubtless it will show, that it is a Huddersfield Lodge pure and simple, that from its establishment down to to-day it has held its meetings in Huddersfield, that it is in fact the *Huddersfield Lodge par excellence* in distinction from the Halifax Lodge which *Harmony* seems to have been from 1789 to 1837.

Great care was taken to bring out the history of Lodge 275 when its Centenary was so well and elaborately celebrated in 1889, and it is not to be expected that the *Huddersfield Lodge* will fail in a duty so important and so full of interest. As has been before noted, all this work, if conscientiously and accurately compiled, will afford material towards the Masonic history of West Yorkshire which, at present, is unfortunately, still *in nubibus*, and the contribution to the fund of information which, it is in the power of Lodge 290 to make, cannot be either small or meagre, but must, on the contrary, be considerable.

This, I fear, is a digression, though not a purposeless one. To resume—

The Provincial Meeting was held in the very large and commodious lodge room in South Parade, a room which has seen many memorable gatherings, a room from whose walls look down from their frames many worthy Masons, a room which has been consecrated by many impressive ceremonies. We know not what the future may bring forth, but it is doubtless now amongst the most cherished associations of this hall, that within its walls and under the banner of Lodge 290 the last public utterances of the Rt. W. Prov. G. Master of West Yorkshire, Bro. Thomas William Tew, were made in his official Masonic character.

Surrounded, as he was then, by men distinguished as citizens as well as Masons, by brethren who, by ripe age and long experience added weight to his councils, or with vigorous youth and enthusiasm gave *élan* to his schemes; backed, as he felt himself to be, by the energy, the ability, the shrewdness, the pluck, the commercial enterprise and the sound common sense of West Yorkshire, Bro Tew's position was one, of which

he was justified in feeling proud. To gain the confidence, command the respect, aye, win the love of these, was his constant aim and endeavour, and it is only West Yorkshire brethren who know how well he has succeeded.

The address which he delivered on this occasion, in a somewhat shortened form has been sent to the Lodges and Past Masters throughout the Province. That fact alone need not prevent its re-production here, but when I add, that it does not come up to some of his previous efforts, that it partakes of a somewhat statistical character, and that statistics useful and valuable as they are, do not lend themselves either to literary style or diction, perhaps that may be deemed a sufficiently good reason why I should rather summarize than give it *verbatim*. And here *par parenthèse* let me suggest, that the wonder is, how the interest of the brethren in these addresses has been so long maintained. Just think of it: for upwards of 20 years Bro. Tew has been delivering Masonic addresses; Craft, Arch, Templar, Provincial Addresses; Consecration, Stonelaying, Installation, and (shall I say?) private Visitation Addresses: the marvel is, that he has not written himself out, or worn his subjects thread-bare. But no, he has usually come up again with something bright, something new, something valuable or interesting which has given life to his pages and force to his performance. The papers, he has read at Provincial Grand Lodges, partake of a distinctly less literary character than those delivered on other occasions. The reasons which are obvious, need not be mentioned: but that he should, notwithstanding all he had previously written, have yet always something to offer, which would command the attention of his brethren, wherever he may have uttered it, remains I say, an evidence of perseverance, of adaptability and of talent, which, I will venture to say, is as uncommon in its incidence, as it is rare in its occurrence.

After thanking Bro. Edward Haigh and the members of Lodge 290 for their excellent arrangements, Bro. Tew tells his hearers that he is most anxious to make the Provincial gatherings attractive; that he wants every brother in the Province to feel, that he ought, if possible, to be there; that such assemblies excite sympathy, create *bonne camaraderie*, bring together brethren who would otherwise never meet, and in his case, send him home, cheered, strengthened and sustained. Then follow the figures and the pecuniary details, all valuable, nay, essential, but unnecessary here.

Out of the Provisional Management Committee came the Board of Management, which is now the chief authority in conducting the affairs of the R. M. I. for Boys. This evolution was carefully watched, not to say assisted, Bro. Tew next tells his brethren, by representatives of the northern counties, who, in a conclave at Leeds, representing nine Provinces and 440 Lodges, decided, that out of 15 Provincial Masons who were entitled to sit on the Board, they might fairly claim six seats.

Invited to preside at the Girls' Festival in 1891, but pledged to the hilt in special support of Lord Lathom and the Boys, the Prov. G. Master explains, that he was obliged reluctantly to decline. Sir John Monckton, he adds, is counting upon him filling that post in 1892, and "with your generous assistance, brethren, I should be glad to accede to this request." So speaks Bro. Tew—but alas, he has not been able to carry out that most generous intention as throughout the present year, as well as during a large portion of last, he has been a confirmed invalid.

He next turns to the Charity Committee. Changes have occurred. Bro. W. F. Smithson who has held the post of Chairman for a period of five years now retires and Bro. T. Bateman Fox succeeds; whilst Bro. W. C. Lupton who has done yeoman's service in Bradford in the cause of Masonry and in the interest of its Charities, and has filled the post of Charity Member for *Pentalpha* Lodge 974, so long and successfully, is appointed Vice-Chairman of the West Yorkshire Committee.

Next Bro. Tew has something to say about so-called honorary Members of Lodges. Inquiries having reached him from various quarters, and uncertainty being rife as to their *status* and position, he secured "the ruling of Grand Lodge on this question," and this authoritative exposition of the subject is read by Bro. Harold Thomas, P.M., Prov. G. Reg., at a later stage of the proceedings.*

* The Ruling of Grand Lodge in respect to honorary Members was as follows:—

1. By accepting the position of honorary Member a Brother, *ipso facto*, removes his name from the Lodge as a subscribing Member. He therefore ceases to belong to it at all; he cannot speak therein; his name cannot appear in the Annual Returns; and if he is not a subscribing Member to some other Lodge he comes under Art. 152, Book of Constitutions, and can only be present *once*.

He can only be re-instated in his former position of subscribing Member by proposal, ballot, election, and paying joining fee exactly like any other joining Member.

2. A Lodge has no power whatever to remit arrears of subscription. The By-Laws of all Lodges distinctly order each Member to pay a certain sum annually, and to declare that he need not do so is to deliberately violate those By-Laws.

As to Minors, Bro. Tew distinctly discourages them. In no instance is a Minor permitted to enter a London Lodge he explains, and it would need to be a very strong case indeed which would induce him to sanction his admission into a West Yorkshire one. Masonry, he thinks, is increasing too rapidly, we are not sufficiently enquiring and careful as to whom we admit, and on this point his opinion was strongly endorsed by the brethren present. "If," he continues, "more discrimination were exercised in the selection of candidates and objectionable persons were prevented joining us, I am convinced it would be to the advantage of the Craft and would materially lessen the friction which from time to time has arisen in our Lodges."

Thus Bro. Tew progresses, with a reference here and suggestion there commending strongly all effort employed to raise the *morale* of the Craft, helping to lift it beyond the Benevolent Association stage, into which it sometimes, in some localities appears, likely to lapse, and teaching his hearers to look upon it as a moral and philosophical association which whilst it professes Charity in its widest sense, has other *raisons d'être* besides its Masonic Institutions. Thus he does not fail to excite an interest in the Library. He wants his brethren to be reading Masons and whilst he does not discourage hospitality in reason, yet protests against the undue importance with which this aspect of the question has been regarded.

He thanks his Deputy Bro. Henry Smith for his careful attention to the organization of the Province and for his anxiety to make West Yorkshire's influence quietly effective by attending in London and elsewhere on special occasions, and alludes to the opening ceremony of the Centenary Hall in the R. M. I. for Girls which, as he pleasantly says, was "graced by the presence of their Royal Highnesses the Princess of Wales and her daughters."

A brief notice of the new rooms which, a few days before, he had

3. A Past Master, who is a Past Provincial Grand Officer, does not lose his Provincial rank by non-subscription for twelve months; he retains it under Art. 96, Book of Constitutions. What he does lose is his seat in Grand or Provincial G. Lodge, under Articles 9 and 81.
4. Grand Lodge, not recognising honorary Members, of course lays down no laws as to their election. Some Lodges provide for this in their By-Laws, but in the absence of any such Rule the majority present can elect at any meeting, without previous notice, it being a matter outside the Laws of the Craft.
5. It would clearly be impossible to include in the Book of Constitutions, regulations on a subject not recognised by it. Those Constitutions legislate entirely for subscribing Members, whereas honorary Members are actually not Members at all.

consecrated for *Trafalgar* Lodge Batley, to which reference is made elsewhere, together with a lament that he cannot more generally acknowledge and reward Masonic merit amongst the brethren, concludes Bro. Tew's Prov. G. Lodge Address on this occasion.

THE THOMAS WILLIAM TEW PRESENTATION.

The summer of 1891 passed, and rumours of the serious indisposition of the Prov. G. Master became frequent and alarming. Great anxiety was felt throughout the province, and, when it was found that the Prov. G. Lodge was to meet and that Bro. Tew would be unable to preside, the feeling of uneasiness and sorrow became general and acute.

Meanwhile it had already occurred to the minds of some of the brethren, that an early opportunity should be sought, of in some way recognising the long, faithful and disinterested services of the Rt. W. Prov. G. Master in the interest of West Yorkshire Freemasonry, and accordingly at the meeting of the Charity Committee at Halifax, on the 12th September, 1891, the question was discussed. It took shape and resulted in a suggestion that the purchase of a perpetual presentation to the Masonic Benevolent Institution in Bro. Tew's name would be a method which would commend itself, both to the Prov. G. Master, and the Craft.

The following year (1892) being the Jubilee of the Aged Freemasons' and Widows' Institution, and increased voting privileges being held forth, it was deemed advisable, that this particular Charity should be the one selected, more especially as Presentations to the Boys' and Girls' Schools already existed.

At the meeting of Prov. Grand Lodge, at Sowerby Bridge, on the 14th October, therefore, W. Bro. W. C. Lupton, P.M., 974, Vice-Chairman of the Charity Committee, in the absence of the Chairman, W. Bro. T. Bateman Fox, P.M., 208, who was confined to his room by illness, moved, pursuant to notice:—"That this Province of West Yorkshire, wishing to celebrate the Jubilee Festival of the Royal Masonic Benevolent Institution, and to perpetuate the name of its illustrious Grand Master, pledges itself to raise a sum sufficient to purchase a Presentation for Males, to be called the 'THOMAS WILLIAM TEW PRESENTATION.'"

Bro. Lupton pointed out the great advantages we in West Yorkshire were obtaining from the Masonic Charities; that the Elections



W. C. LUPTON, P.M. 974, P. Prov. G.D.,
VICE-CHAIRMAN OF CHARITY COMMITTEE.

for Annuitants become year by year keener and more difficult ; that by possessing a Presentation, we could, without delay, put a deserving case into the enjoyment of the benefits of the Institution, and concluded a powerful speech by reminding the Brethren, that to raise the sum and perpetuate the name of Tew would be a graceful compliment to our illustrious Grand Master, and a delicate recognition of his valuable services.

Other brethren followed in support of the proposition and it was carried with enthusiasm.

The method, by which the sum required, should be raised, was left to the Lodges and their Charity representatives, and in some instances they voted the money, in others, subscribed amounts or combined both methods ; in all cases (Lodges and Chapters) contributing something, so that every brother in the Province directly or indirectly shared in the Fund and the 1,100 guineas, which it was found was the lowest sum sufficient for the purpose, was, in course of time, raised and lodged in the Bank.

Now this proceeding, which was so heartily and warmly taken up by the brethren, was, of course, not unknown to the person principally concerned. At that same meeting of Prov. G. Lodge, therefore, which took place at Sowerby Bridge, under the banner of *Ryburn* Lodge, a letter from the Prov. G. Master was read to the brethren. It may, perhaps, be well here to say, that under the Chairmanship of the W. Bro. Henry Smith, who acted as Prov. G. Master, a very successful meeting of Prov. G. Lodge was held, W. Bro. W. H. Brittain, J.P., taking the post of W. Deputy. A narration of these proceedings being outside the intention of this book, I pass them over as rapidly as possible.

The letter of Bro. Tew which was addressed to Bro. Herbert G. E. Green was clearly intended as an apology for non-attendance. It however, as will be seen, went into other matters. The Rt. W. Prov. G. Master said :—

DEAR PROV. GRAND SECRETARY,

It is a matter of the deepest regret and sorrow to me, that I am unable through serious indisposition, to undertake the honourable duties pertaining to the Chair in Prov. G. Lodge on Wednesday.

With perfect confidence, however, I leave the conduct of affairs to my faithful friend and Deputy, Bro. Henry Smith, feeling assured that he will extend to all, the same measure of esteem and friendship which both he and I have invariably received from the brethren of this Province.

Please express to the Prov. G. Lodge how greatly I appreciate the compliment it is proposed to offer to me to celebrate the Jubilee of the Royal Masonic Benevolent Institution, by perpetuating my name, through the purchase of a presentation to be styled the "Thomas William Tew Presentation."

Also convey my obligations to the Charity Committee for their noble advocacy of the Charitable and Benevolent proposals which have come under their notice.

Thank Bro. Wm. Hy. Thorpe and the brethren of *Ryburn Lodge, No. 1283*, for the arrangements they have made, and for the trouble they have taken to further the comfort and convenience of Prov. G. Lodge.

I well remember the agreeable reception and hearty hospitality extended to me on the occasion of my last visit to the *Ryburn Lodge*. I was then much impressed with the earnestness and enthusiasm displayed for the prosperity of the Craft in this important corner of the West Riding, and the presence of Prov. G. Lodge under their banner on Wednesday will be a confirmation of the opinion I then formed.

In conclusion, perhaps I might ask the brethren of the Province, if they have not already done so, to give their attention to some admirable letters which have appeared in the *Freemason* newspaper, touching upon the present position and future prospects of our beloved Craft. They are well worthy of the consideration of us all, and have resulted from a communication in the first instance from Bro. T. B. Whytehead, of York.

Thanking you and the secretarial staff for your valuable assistance.

Believe me, yours faithfully and fraternally,

THOMAS WM. TEW, Prov. G. Master, W. V.

Shortly after Christmas, during which Bro. Tew was entirely confined to the house, it was intimated to him that the Fund was completed. With his characteristic promptitude, he at once addressed a letter to the W. Deputy, which shows not only how genuine was his appreciation of the compliment paid to him, but how grateful he was that he had gained the esteem of his brethren.

W. Bro. Henry Smith at once issued a circular letter which I subjoin. This and Bro. Tew's letter explain each other. I give the W. Deputy's first:—

ST. JOHN'S, WAKEFIELD, 3rd March, 1892.

DEAR SIR AND BROTHER,

At the earliest possible moment our Rt. W. Prov. G. Master wishes to acknowledge the prompt and generous response with which the "Thomas William Tew Presentation" Fund has been met by the Freemasons of West Yorkshire.

He has asked me to communicate this wish to the brethren, and I feel I cannot do it in a better way than by sending to you a copy of the letter which he has addressed to me.

You will, I am sure, be glad to read it in open Lodge, and I hope you will also consider it worthy of being entered upon your minutes.

Our Rt. W. Prov. G. Master is much impressed by this ready recognition and appreciation of his services; and notwithstanding his long and severe illness he has not ceased to take the deepest interest in all that concerns the affairs of this Province.

I am happy to say that he has recently made distinct advancement towards convalescence, and I venture to hope that we may shortly have the pleasure of seeing him amongst us again.

I must thank those brethren who, acting on my suggestion, have refrained from troubling our Prov. G. Master with business affairs, and have been content to send their communications through the Prov. G. Secretary or myself.

With my best wishes for the prosperity of your Lodge

Believe me, faithfully and fraternally yours,

HENRY SMITH, D.P.G.M.

THE GRANGE, CARLETON, PONTEFRACI,

February 15th, 1892.

MY DEAR DEPUTY PROV. G. MASTER,

I have a few words I should like to say to my brethren of West Yorkshire, and I think I must ask you to add to the many obligations I owe you, by making yourself the medium of communication between me and them. I wish these my utterances to reach the ear of every Brother under my jurisdiction, and I leave it to you to decide how that best can be done. And first let me say how deeply I have felt and appreciated the numerous kind enquiries and expressions of sympathy which have reached me through yourself and the Prov. G. Secretaries. Though personally unable to reply to the many Lodges from whom I have received letters or messages, yet I feel extremely grateful to think that so many have held me in kindly remembrance during my prolonged illness.

But not satisfied with this, I have learned that the Freemasons of my Province have added a still stronger proof of their regard and affection for myself. In a marvellously short space of time they have raised—by Lodge grants and personal donations—a sum of upwards of 1100 guineas, with which they have purchased a Presentation to the Royal Masonic Institution for Aged Men, which they propose to call the “Thomas William Tew Presentation.” I want you, therefore, to impress upon them how deeply sensible I am of this evidence of their love and esteem. Assure them that I am proud to know that I have won their hearts. Tell them it is to me a matter of the keenest pleasure and satisfaction to think that the name of Tew, whose association with Freemasonry I have ever striven to make and keep an honourable one, will be handed down from generation to generation in connection with so philanthropic and noble a charity, and to feel that my memory will be kept green in loving Yorkshire hearts, when time with me shall be no more. In no possible way could the Brethren of my Province have given me greater pleasure. Will you please also add that though I am not able to go amongst them, I yet am kept informed of what is taking place in their midst, and that I follow the proceedings of the Lodges with the liveliest interest and satisfaction.

With my full consent and co-operation, Bro. Matthewman, Assistant G. Secretary and also one of the Secretaries of the Wakefield Masonic Literary Society, of which I am President, will shortly bring out a volume of my Masonic Addresses, for the Craft only. To this I have permitted him to add a brief sketch of my Masonic relations and visitations to the Lodges. I trust that the efforts I have made to extend Masonic knowledge by these papers will meet with kindly appreciation.

And now as to myself. Whether it will please God to restore me sufficiently to enable me once more to take my place amongst my beloved brethren is more than I can tell; sometimes I think not; but in any case I commend them to Him and to the Word of His grace, and I shall ever retain a thankful remembrance of your devotion and attachment.

Always, my dear Friend and Deputy, faithfully yours,

THOMAS WILLIAM TEW,

Prov. Grand Master of West Yorkshire.

TO HENRY SMITH, ESQ.,

Saint John's Wakefield.

There is perhaps only one other communication remaining in relation to Craft matters which can be here introduced. The health of Rt. W. Prov. G. Master, though improved, was yet such, that it was quite impossible he could attend the Annual Meeting of Prov. G. Lodge.

That meeting was held in the Church Institute, Albion Place, Leeds, on Monday, 25th April, 1892, under the banners of *Fidelity* 289, *Alfred* 306, *Excelsior* 1042, *Goderich* 1211, *Defence* 1221, *Zetland* 1311, and *Prudence* 2069. W. Bro. Henry Smith acted as Prov. G. Master and W. Bro. W. H. Brittain again filled the post of Deputy. At this meeting the last general communication from Bro. Tew, addressed to Bro Henry Smith was read by the Secretary. It was as follows:—

THE GRANGE, CARLETON, PONTEFRAC, T.

15th April, 1892.

MY DEAR DEPUTY,

With great regret, for the second time, I must plead inability to be present at the meeting of Prov. G. Lodge. My health, though much improved, has not yet been restored sufficiently to enable me to venture upon out-door exertion. I must, therefore, ask you to take charge of and conduct the business of this the Annual Meeting, and I hope you will tell my Brethren how sorry I am that I am still unable to be with them.

I feel sure that the affairs of this important and ever increasing Province have been well and faithfully administered by you and the out-going Prov. G. Officers, and that nothing has been neglected to promote its best interests. For this care and diligence to you and them I tender my sincere and grateful thanks.

I trust the Brethren will still further extend indulgence to me and excuse me from making any attempt personally to visit their Lodges, with the hope that T.G.A.O.T.U. may shortly give back to me my former strength and enable me to the best of my ability to serve the Province I have learned to love so well.

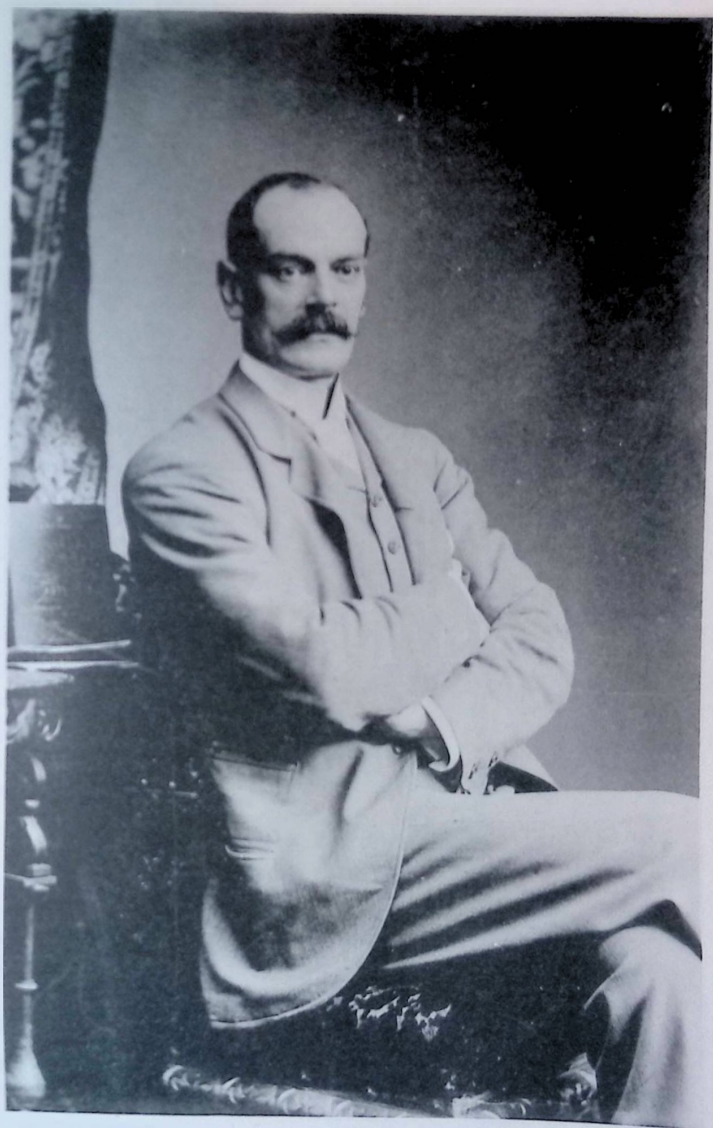
Pray express to the Brethren my deep obligations for the resolution of sympathy recorded at the meeting at Sowerby Bridge, and for their spontaneous and generous contributions to the "Thos. Wm. Tew Presentation" Fund, whereby they have, in perpetuity, associated my name and that of this Province with the Royal Masonic Benevolent Institution.

Let me in conclusion add my testimony of sorrow and regret at the lamented death of H.R.H. The Duke of Clarence and Avondale; also at that of Colonel Shadwell H. Clerke. The latter, as Grand Secretary, was intimately associated with this Province, whilst the former was as closely allied to the whole County.

With the earnest wish for the peace, harmony, and contentment of every Lodge under my jurisdiction, and the hope that we shall continue to be loyal and true to our Grand Master and to each other,

I am, my dear Deputy, faithfully yours,

T. W. TEW, Prov. G. Master, W.Y.



HERBERT G. E. GREEN, P.M. 1019.
PROV. G. SECRETARY, W. YORKS.



LIST OF THE GRAND MASTERS, DEPUTY GRAND MASTERS AND SECRETARIES
OF THE
PROVINCE OF WEST YORKSHIRE. FROM ITS FOUNDATION TO PRESENT DATE, 1892.

Date of Installation.	Provincial Grand Master.	Date of Appointment.	Deputy Prov. G. Master.	Date of Appointment.	Prov. Grand Secretary.
1823 3 April	The Rt. Honourable John Viscount Pollington, afterwards Earl of Mexborough. (Appointed in 1821 by the then G. Master H.R.H. Augustus Duke of Sussex).	1822 18 Nov.	Robert Carr, P.M. 252, (154)	1822 18 Nov.	Joshua Jones George Green 252, (154) Assistant
				1824 18 Oct.	Charles Alfred Watson 252, (154)
				1826 17 April	John Becket 252, (154)
				1828 23 April	Richard Hird 252, (154)
		1837 15 May	Charles Lee, P.M. 364, (289)	1837 15 May	Samuel T. W. Gawthorp 179, (154)
				1840 18 May	James Hargreaves 384, (306)
		1856 1 Oct.	George Fearnley, M.D., P.M. 251, (208)	1857 8 April	Richard Reed Nelson, 251 (208)
1861 22 May	The Rt. Hon. the Earl de Grey and Ripon, P.M. 521, afterwards the Most Hon. the Marquess of Ripon, K.G.	1861 22 May	George Fearnley, M.D., re-appointed	1861 22 May	Richard Reed Nelson, re-appointed
1875 21 April	Colonel Sir Henry Edwards, Bart., C.B., P.M. 61.	1864 30 March	Bentley Shaw, P.M. 275	1870 20 April	Henry Smith P.M., 387
		1875 21 April	Thomas William Tew, P.M. 910	1875 21 April	Henry Smith, re-appointed
1885 24 April	Thomas William Tew, J.P., P.M. 910.	1885 24 April	Henry Smith, P.M. 387	1884 14 March	Herbert G. E. Green 1019, Assistant
				1885 24 April	Herbert G. E. Green, W.M. 1019 W. B. Alderson, P.M. 495, P.P.G.D. Assistant
				1889 10 April	Joseph Matthewman, P.M. 1019, Assistant

PLACES AND DATES OF THE MEETINGS OF THE PROVINCIAL GRAND LODGE OF WEST YORKSHIRE,

From 1822 to the present time. Compiled from official sources.

1822...Nov.	18.. Wakefield	1843...May	4...Leeds
1822...Nov.	19...Wakefield	1843...Oct.	16...Wakefield
1823...April	3...Wakefield	1844...April	8...Mill Bridge
1824...Mar.	15...Wakefield	1844...June	24...Dewsbury
1824...Oct.	20...Wakefield	1844...Oct.	23...Halifax
1825...April	7...Sheffield	1845...April	17...Wakefield
1826...April	17...Wakefield	1845...May	21...Wakefield
1827...April	9...Wakefield	1846...No Meeting	
1828...April	23...Doncaster	1847...May	3...Wakefield
1829...Jan.	26...Wakefield	1847...July	5...Dewsbury
1829...April	27...Wakefield	1847...Oct.	4...Huddersfield
1830...Oct.	4...Wakefield	1848...Jan.	8...Halifax
1831...Oct.	24...Wakefield	1848...May	15...Wakefield
1832...Oct.	8...Wakefield	1848...July	5...Bradford
1833...Sep.	23...Wakefield	1848...Oct.	11...Keighley
1834...Oct.	27...Wakefield	1849...May	30...Wakefield
1835...No Meeting.		1849...June	4...Saddleworth
1836...May	2...Wakefield	1849...June	21...Mill Bridge
1837...May	15...Wakefield	1849...Oct.	1...Doncaster
1838...May	7...Wakefield	1850...Jan.	7...Sheffield
1838...Oct.	29...Thornton near Bradford	1850...May	15...Heptonstall
1839...April	29...Wakefield	1850...May	27...Wakefield
1840...Mar.	16...Mill Bridge	1850...June	21...Heckmondwike
1840...May	18...Wakefield	1851...Jan.	6...Leeds
1841...Feb.	10...Saddleworth	1851...Mar.	29...Wakefield
1841...June	2...Wakefield	1851...May	26...Wakefield
1841...June	23...Bingley	1851...July	7...Morley
1841...Oct.	14...Goole	1852...Jan.	5...Halifax
1841...Oct.	20...York	1852...April	7...Bradford
1841...Dec.	27...Sheffield	1852...April	14...Huddersfield
1842...May	23...Wakefield	1852...July	7...Huddersfield
1842...Oct.	14...Huddersfield	1852...July	21...Huddersfield
		1852...Oct.	6...Doncaster

1853...Jan.	5...Heckmondwike	1861...May	22...Leeds
1853...April	6...Huddersfield	1861...July	5...Sheffield
1853...July	6...Cleckheaton	1861...Oct.	2...Wakefield
1853...Oct.	5...Bradford	1862...Jan.	1...Batley Carr
1854...Jan.	4...Dewsbury	1862...April	23...Huddersfield
1854...April	5...Huddersfield	1862...July	2...Holmfirth
1854...July	5...Leeds	1862...Aug.	27...Dewsbury
1855...Jan.	3...Halifax	1862...Oct.	1...Doncaster
1855...April	11...Huddersfield	1863...Jan.	7...Dewsbury
1855...July	4...Keighley	1863...April	8...Huddersfield
1855...Oct.	3...Bradford	1863...July	1...Ripon
1856...Jan.	2...Dewsbury	1863...Oct.	7...Bradford
1856...April	9...Huddersfield	1863...Dec.	16...Dewsbury
1856...April	21...Holmfirth	1864...Jan.	6...Rotherham
1856...July	2...Delph	1864...Jan.	15...Dewsbury
1856...Oct.	1...Bingley	1864...Mar.	30...Huddersfield
1857...Jan.	7...Heckmondwike	1864...July	6...Pontefract
1857...April	8...Huddersfield	1864...Oct.	6...Leeds
1857...July	1...Holmfirth	1865...Jan.	4...Leeds
1857...Oct.	14...Leeds	1865...April	19...Huddersfield
1858...Jan.	6...Bradford	1865...July	5...Goole
1858...April	14...Huddersfield	1865...Oct.	4...Halifax
1858...May	5...Dewsbury	1866...Jan.	3...Leeds
1858...June	12...Dobcross	1866...April	4...Huddersfield
1858...July	7...Holmfirth	1866...July	4...Harrogate
1858...Oct.	6...Sheffield	1866...Sept.	18...Huddersfield
1859...Jan.	5...Dewsbury	1866...Oct.	3...Ripon
1859...April	13...Huddersfield	1867...Jan.	2...Sheffield
1859...July	6...Cleckheaton	1867...May	15...Huddersfield
1859...Sep.	22...Huddersfield	1867...July	3...Skipton
1859...Oct.	5...Huddersfield	1867...Nov.	6...Bradford
1860...Jan.	4...Doncaster	1868...Jan.	22...Leeds
1860...Mar.	28...Huddersfield	1868...April	15...Huddersfield
1860...July	4...Halifax	1868...July	1...Holmfirth
1860...Oct.	3...Morley	1868...Oct.	28...Meltham
1861...Jan.	2...Heckmondwike	1869...Jan.	20...Sheffield
1861...April	10...Huddersfield	1869...Mar.	31...Huddersfield

1869...July	7...Hebden Bridge	1878...Oct.	16...Halifax
1869...Nov.	24...Halifax	1879...Jan.	15...Barnsley
1870...Jan.	19...Rotherham	1879...April	2...Huddersfield
1870...April	20...Huddersfield	1879...Oct.	8...Batley
1870...May	2...Do.	1880...Jan.	28...Pontefract
1870...July	6...Goole	1880...April	14...Dewsbury
1870...Oct.	26...Bradford	1880...Oct.	6...Doncaster
1871...Jan.	25...Leeds	1881...Jan.	12...Leeds
1871...April	12...Huddersfield	1881...April	6...Bradford
1871...July	12...Ripon	1881...July	14...Dewsbury
1871...Oct.	18...Bingley	1881...Oct.	5...Sheffield
1872...Jan.	24...Wakefield	1882...Jan.	18...Leeds
1872...April	3...Huddersfield	1882...April	12...Huddersfield
1872...July	17...Sheffield	1882...Oct.	4...Holmfirth
1872...Oct.	23...Pontefract	1883...Jan.	10...Huddersfield
1873...Jan.	22...Harrogate	1883...April	11...Wakefield
1873...April	16...Huddersfield	1883...Oct.	3...Ripon
1873...July	30...Uppermill	1883...Oct.	15...Huddersfield
1873...Oct.	22...Halifax	1884...Jan.	16...Halifax
1874...Jan.	21...Leeds	1884...April	16...Huddersfield
1874...April	15...Huddersfield	1884...Oct.	22...Sheffield
1874...July	8...Doncaster	1885...Jan.	28...Dewsbury
1875...April	21...Halifax	1885...April	24...Leeds
1875...July	21...Dewsbury	1885...Oct.	7...Skipton
1875...Oct.	20...Sheffield	1886...April	14...Sheffield
1876...Jan.	26...Leeds	1886...Oct.	20...Bradford
1876...April	5...Wakefield	1887...Mar.	30...Huddersfield
1876...July	19...Huddersfield	1887...Oct.	5...Heckmondwike
1876...Oct.	11...Harrogate	1888...April	11...Wakefield
1877...Jan.	10...Leeds	1888...Oct.	10...Keighley
1877...April	4...Bradford	1889...April	10...Leeds
1877...July	18...Sheffield	1889...Oct.	16...Huddersfield
1877...Oct.	10...Ripon	1890...April	16...Sheffield
1878...Jan.	9...Wakefield	1890...Oct.	15...Halifax
1878...April	24...Leeds	1891...April	15...Huddersfield
1878...July	24...Sheffield	1891...Oct.	14...Sowerby Bridge
1878...Oct.	2...Shipley	1892...April	25...Leeds

1892.

LIST OF LODGES IN THE PROVINCE OF WEST
YORKSHIRE.

No. in Grand Lodge.	Name.	Town.	Date of Warrant of Constitution.	No. of Members.
61	<i>Probity</i>	Halifax	1738	93
139	<i>Britannia</i>	Sheffield	1765	74
149	<i>Peace</i>	Meltham	1777	55
154	<i>Unanimity</i>	Wakefield	1766	31
208	<i>Three Grand Principles</i>	Dewsbury	1804	83
242	<i>St. George</i>	Doncaster	1780	56
258	<i>Amphibious</i>	Heckmondwike	1786	61
264	<i>Nelson of the Nile</i>	Batley	1788	64
265	<i>Royal Yorkshire</i>	Keighley	1791	69
275	<i>Harmony</i>	Huddersfield	1839	60
289	<i>Fidelity</i>	Leeds	1806	47
290	<i>Huddersfield</i>	Huddersfield	1822	89
296	<i>Royal Brunswick</i>	Sheffield	1793	77
302	<i>Hope</i>	Bradford	1794	54
304	<i>Philanthropic</i>	Leeds	1799	66
306	<i>Alfred</i>	Leeds	1795	58
307	<i>Prince Frederick</i>	Hebden Bridge	1796	46
308	<i>Prince George</i>	Bottoms, Stansfield ..	1818	38
337	<i>Candour</i>	Saddleworth	1812	61
380	<i>Integrity</i>	Morley	1825	28
387	<i>Airedale</i>	Shipley	1827	39
401	<i>Royal Forest</i>	Slaidburn	1829	25
408	<i>Three Graces</i>	Haworth	1831	37
439	<i>Scientific</i>	Bingley	1836	27
448	<i>St. James</i>	Halifax	1838	94
458	<i>Aire and Calder</i> ..	Goole	1839	67
495	<i>Wakefield</i>	Wakefield	1844	51
521	<i>Truth</i>	Huddersfield	1845	71
600	<i>Harmony</i>	Bradford	1852	76
603	<i>Zetland</i>	Cleckheaton	1852	46
652	<i>Holme Valley</i>	Holmfirth	1852	31
750	<i>Friendship</i>	Cleckheaton	1858	32
810	<i>Craven</i>	Skipton	1860	34
827	<i>St. John</i>	Dewsbury	1860	41
837	<i>De Grey and Ripon</i>	Ripon	1860	46
904	<i>Phoenix</i>	Rotherham	1862	61

MASONIC

No. in Grand Lodge.	Name.	Town.	Date of Warrant of Constitution.	No. of Members.
		Pontefract	1862	70
910	<i>St. Oswald</i>	.. ..	1863	43
971	<i>Trafalgar</i>	.. ..	1863	46
974	<i>Pentalpha</i>	.. ..	1864	41
1001	<i>Harrogate and Clara</i>	.. ..	1864	43
1018	<i>Shakespeare</i>	.. ..	1864	50
1019	<i>Sincerity</i>	.. ..	1864	46
1034	<i>Eccleshill</i>	.. ..	1864	61
1042	<i>Excelsior</i>	.. ..	1864	52
1102	<i>Mirfield</i>	.. ..	1866	28
1108	<i>Royal Wharfedale</i>	.. ..	1866	48
1211	<i>Goderich</i>	.. ..	1868	18
1214	<i>Scarborough</i>	.. ..	1868	50
1221	<i>Defence</i>	.. ..	1868	52
1231	<i>Savile</i>	.. ..	1868	78
1239	<i>Wentworth</i>	.. ..	1868	40
1283	<i>Ryburn</i>	.. ..	1869	37
1301	<i>Brighouse</i>	.. ..	1870	27
1302	<i>De Warren</i>	.. ..	1870	39
1311	<i>Zetland</i>	.. ..	1870	35
1462	<i>Wharnccliffe</i>	.. ..	1873	75
1513	<i>Friendly</i>	.. ..	1874	30
1514	<i>Thornhill</i>	.. ..	1874	33
1522	<i>Olikana</i>	.. ..	1874	42
1542	<i>Legiolium</i>	.. ..	1875	28
1545	<i>Baildon</i>	.. ..	1875	79
1645	<i>Colne Valley</i>	.. ..	1876	51
1648	<i>Prince of Wales</i>	.. ..	1876	31
1736	<i>St. John</i>	.. ..	1878	50
1779	<i>Ivanhoe</i>	.. ..	1878	33
1783	<i>Albert Edward</i>	.. ..	1878	34
2035	<i>Beaumont</i>	.. ..	1884	41
2069	<i>Frudence</i>	.. ..	1884	24
2091	<i>Castleberg</i>	.. ..	1885	24
2259	<i>St. Nicholas</i>	.. ..	1888	46
2261	<i>Armitage</i>	.. ..	1888	38
2263	<i>St. Leonard</i>	.. ..	1888	45
2268	<i>Hallamshire</i>	.. ..	1888	26
2321	<i>Acacia</i>	.. ..	1889	25
2330	<i>St. Lawrence</i>	.. ..	1889	
				3647

PART V.

THE PROVINCIAL GRAND SUPERINTENDENT.

THE earliest record extant of the existence of a Royal Arch Chapter in West Yorkshire, appears to be that belonging to *Sincerity*, 61, Halifax. According to the Minute book in their possession, a Royal Arch Chapter was opened there on the 30th January, 1765. After working for some time it fell into abeyance, and the Charter under which they at present act, is of much later date. About 1790 several other Chapters came into existence, as *Unanimity*, Wakefield, *Judca*, Keighley, *Perseverance*, Huddersfield, *Paradise*, Sheffield, *Fidelity*, Leeds, *Prosperity*, Huddersfield, *Magdalen*, Doncaster, and so on, from which it will be seen that Royal Arch Masonry had established itself in the West Riding about the end of last century.

Chapters in those days were not necessarily attached to particular Lodges; they acted quite independently and even had different numbers as well as different names, but at the Convocation of 18th March 1817, it was decided that this should cease and that every Chapter should be associated with some warranted Lodge, their rank and precedence being decided by the priority of the Lodges to which they were respectively attached.

Some of these older Chapters, like some of the Lodges, died out or at any rate lapsed for a time. Revivals took place after an interval of years perhaps, so that there is in many cases a lack of continuity.

The following is a list of the Chapters existing prior to 1814. Taken from Hughan's *Origin*.

No.	Name.	Town.	Date of Chapter.
62	<i>Holy Cross</i>	Knaresboro'	1788
72	<i>Unity</i>	Leeds	1790
73	<i>Sincerity</i>	Halifax	1790
74	<i>Unanimity</i>	Wakefield	1790
76	<i>Judea</i>	Keighley	1791
83	<i>Cumberland</i>	Ripon	1791
86	<i>Perseverance</i>	Halifax	1792
91	<i>At the Well in Samaria</i>	Keighley	1794
93	<i>Fidelity</i>	Leeds	1794
94	<i>Prosperity</i>	Huddersfield	1795
95	<i>Loyalty</i>	Sheffield	1795
105	<i>Loyal Halifax</i>	Halifax	1797
111	<i>Paradise</i>	Sheffield	1798
112	<i>Charity</i>	Bradford	1798
119	<i>Brunswick</i>	Haworth	1802
120	<i>Perseverance</i>	Leeds	1802
124	<i>Magdalen</i>	Doncaster	1803
127	<i>Harmony</i>	Skipton	1803
129	<i>Industry</i>	Batley	1805
132	<i>Affability</i>	Bottoms	1807
133	<i>All and Able</i>	Almondbury	1807
152	<i>Friendship</i>	Steeeton	1808
161	<i>Good Intent</i>	Heptonstall	1811

Of these *Holy Cross*, *Cumberland*, *At the Well in Samaria*, *Brunswick*, *Harmony*, *Industry*, *All and Able*, and *Friendship* appear to have become extinct; though, singular to say, in the case of *Brunswick*, an attempt to revive it is being made this year (1892) which will, I don't doubt, succeed.

Unity appears to have become attached to *Alfred* Lodge, and in 1819 to have taken the name *Alfred*, by which it is now known. *Perseverance* Chapter, joined to *Harmony*, 275 Lodge, travelled, it would seem, with it, from Halifax to Huddersfield in 1837.

Like Craft Masonry—though less interesting because more recent—the history of the Royal Arch Chapters in this Province would be well worth compiling; but that we shall get to this, at the present

rate of progression seems doubtful. I am not without hope, however, as the establishment of Masonic Libraries, Literary Societies, Lectures, etc., has opened the eyes of many to the fact, that Masonry does not entirely consist in advancing the cause of the Charities, excellent as those institutions are; but that there is also scope for the student and interest for the archæologist to be found within the four corners of Lodge and Chapter.

Royal Arch Masonry has made considerable progress of late years, though only a moderate proportion of those who enter the Craft, proceed to the higher degree. How, or why this is, does not seem quite clear, but the former appears to content many men and they have no desire to proceed further. Some, on the contrary, are eager to press onwards, and of such was Bro. Thomas William Tew.

After being elected W.M. of *Saint Oswald's* for the second time (Nov. 1862) Bro. Tew decided to join the Royal Arch. As there was no Chapter at Pontefract in those days (nor indeed is there up to the present time) selection must be made elsewhere. He decided upon Dewsbury, and on the 11th December, 1862, he was exalted in Chapter *Three Grand Principles* in that town, and is a subscribing member there still.

On the 17th February of the following year (1863) Companion Tew joined the *Wakefield* Chapter, 727, now 495. He was elected to fill the post of First Principal in this Chapter in 1868, and a second time in 1874. Following his example several of the *Saint Oswald's* brethren also joined, and the *Wakefield* Chapter contains still many Excellent Companions from Pontefract.

PROVINCIAL GRAND CHAPTER OF WEST YORKSHIRE.

The Grand Chapter of West Yorkshire was established, it is generally admitted, in 1854. The minutes in the possession of the Grand Scribe E., Comp. Henry Smith, however, date only from 1858. The first Grand Superintendent was Comp. Charles Lee, who was appointed 31st July, 1854. His death, it will be remembered, took place 6th November, 1856. His successor was Comp. George Fearnley, *M.D.*, who was installed on the 5th May, 1858, and from this date there is a tolerably unbroken succession of meetings as well as an uninterrupted sequence of minutes.

Comp. Dr. Fearnley died in 1864, and on the 5th October, 1865, the Rt. Hon. the Earl de Grey and Ripon was appointed G. Superintendent. His resignation took place in September, 1874, and on the 10th November, 1875, E. Comp. Bentley Shaw succeeded him. Comp. Shaw's occupancy continued until his death in 1878, when Comp. Sir Henry Edwards, Prov. G. Master, was installed Grand Superintendent. The ceremony took place at Sheffield, and the Installing Master was Colonel Le Gendre N. Starkie, G. Superintendent of East Lancashire.

In 1875, Companion Tew was made Prov. Grand H. holding that important post both under Comp. Bentley Shaw and Comp. Sir Henry Edwards. On the resignation of the latter he was appointed Grand Superintendent, being installed into that high office by E. Comp. Colonel Shadwell H. Clerke, at Huddersfield, in August, 1885.

As in the Craft, so in the Chapter, Comp. Tew threw himself heartily into the work, and was exemplary in the regularity of his attendance at Prov. G. Chapter. The addresses he delivered are numerous, and a few typical ones shall be here presented. Many were given at the Provincial Meetings, some when Comp. Tew was only second in command. These have been re-printed and circulated by G. Scribe E in a considerably abbreviated form. Of the Chapter MS. addresses the earliest in date, which has been handed to me, is that of 4th May, 1881. I may mention, however, that on the 12th May, 1880, E. Comp. Tew took the place of Sir Henry Edwards, in his absence, at Bradford, and delivered the address at the annual meeting on that occasion.

The May 1881, meeting was held at Wakefield, and Sir Henry Edwards being detained by Grand Jury business at Leeds, E. Comp. Tew took the chair and conducted the business.

In addition to the ordinary address from the pedestal of the Grand Superintendent, Comp. Tew also gave a second lecture on this occasion, a lecture which is remarkable for its academic character. It shows how keen was his pursuit of knowledge, and that no linguistic difficulty would deter him from his effort to get at the truth. It is more than probable that there is much speculation in this paper, but etymology presents many stumbling blocks, and the origin and derivation of words are often involved in profound obscurity; sometimes, perhaps, an

approximation is reached by hypothetical means, but absolute certainty is often utterly unattainable. With these introductory remarks the papers follow :—

CONVOCATION OF PROVINCIAL GRAND CHAPTER OF
WEST YORKSHIRE, 4th MAY, 1881.

ADDRESS BY E. COMP. THOS. W. TEW, P.Z. &c.

[The meeting was in the Council Chamber of the Town Hall, Wakefield, and was held under the banners of the three Wakefield Chapters *Unanimity* 154, *Wakefield* 495, and *Sincerity* 1019. There was a large gathering there being about 40 Provincial Officers past or present. The visitors were afterwards entertained by the Wakefield Chapters.]

“Companions,

“Pleasant as is the work of the Deputy Prov. Grand Master and always has been in all its phases; delightful as the assemblies in the Masonic Order have been, and are upon all occasions, yet surely this present Convocation of Royal Arch Masons, in the Council Chamber of this Town Hall, is an exception to all others, and my task to-day is an enhanced gratification to myself.

“Although at considerable personal inconvenience I am present here, having at Sir Henry Edwards’ special request left London to hold this Convocation, I cannot but feel compensated by the reception, which, on his behalf has been accorded to me, not only by the members of this Chapter, but also by the Companions of the three Wakefield Chapters, *Unanimity*, *Wakefield* and *Sincerity*.

“Only once before has Prov. Grand Chapter met at Wakefield, viz., on the 13th November, 1872.

“It was intended that we should have assembled in the new Masonic Hall, Zetland Street, the foundation stone of which was laid with Masonic ceremonial, on the 26th May, 1880; but, capacious as these new rooms are, for the work of the ordinary chapters, they were felt to be inadequate for the large gathering at this our annual Convocation.

“Most generously the Mayor and Corporation of Wakefield have placed these sumptuous rooms in their magnificent Town Hall at our disposal. We owe them thanks and we appreciate this courtesy to the fullest extent.

"On our part, we bring within these walls representative brethren of the Craft in West Yorkshire—of Commerce, Science, Art, Literature and Religion, companions who can appreciate the completion of the noble work in Wakefield, and I am sure they heartily congratulate the town on possessing so splendid an architectural edifice as this in which we have the privilege of meeting to day.

"Perhaps none of us, who, on the site of this Town Hall, visited the successful Industrial and Fine Art Exhibition, from August to October, 1865, then contemplated that in front of the old Tammy Hall would be erected, in a few years, this municipal edifice: but its initiative was being considered when I was present at the foundation stone ceremonial of the Clayton Hospital, on 25th November, 1876, during the Mayoralty of Companion W. H. Gill, who was largely instrumental in its erection.

"When the new Bank is finished, at one end of Wood Street, and the Hospital is also completed, the other buildings between must render this highway an interesting and striking one.

"It is, I repeat, most gratifying to myself and this Chapter, to hold this Masonic Parliament within the walls of a hall, which is worthy of Wakefield, and the efforts of its Mayors and its inhabitants.

"I do not hesitate to say that Wakefield has the honour of having produced more eminent men than almost any other town in West Yorkshire: and to the names of the last century we may surely now add the Rev. Dr. Naylor, Rev. H. Rogers, Rev. Samuel Sharp, Vicar, with Edward Tew, Daniel Gaskell, Colonel Smyth, John C. D. Charlesworth, Charles Waterton, Fred Lumb of the Rolls Office, Joseph Holdsworth, second Mayor of Wakefield, all of whom were zealous workers in charity and good deeds. There were many others of intellectual and educational activity, who have been before us, whose virtues we must imitate, and whose beneficent examples it behoves us to follow.

"We must look to our laurels! We have greater advantages now than they ever had in their days, and we must exhibit for the principles of Freemasonry, as some of them did, an increased ratio of energy and zeal.

"There are those too, still living amongst us, who are working for the development of this town; who are adorning it anew with handsome buildings, who have restored old ones, like the wayside Chapel on the

Bridge, and the old Parish Church; and who, by their abilities are extending the commerce of Wakefield to every quarter of the globe. Long may they live to do honour to the town of which they are proud to be natives!

"Companions, we have three Chapters in this town: they all claim our interest and regard: *Unanimity* No. 154, for its old associations; the others for aspiring to occupy the positions which the growth of Freemasonry has opened out here, without encroaching on the older community. All claim our respect for the succession of good and skilful Masons they have, from time to time, furnished to this Convocation and to the Craft.

"I wish that all the 848 Past Masters of this province could see their way to join the Royal Arch degree. I feel assured that by so doing, they would render additional strength to the Craft and to their Lodges, and be a means of elevating the principles of this degree to its highest and fullest development.

"The ostensible aim and end of Royal Arch Masonry, is to bring us into more intimate connection with certain canonical books of the Holy Scriptures; that its members may be inspired with exalted ideas, and reverence for the Eternal Ruler of the Universe—the elementary spring and primordial source of religious principles—the very fountain of the virtues 'Faith, Hope and Charity.'

"There is no greater test of the reality of our Masonic profession, of its exercising a real influence for good on our lives and actions, than the great tests of 'Unanimity' and 'Sincerity' one for another, to render ourselves useful to the utmost to our fellow creatures, and to do all to the praise and glory of Jehovah 'whether we eat, or whether we drink, or whatsoever we do.'

"In the appointment of officers in Prov. Grand Chapter I have distributed the collars as widely as possible. This degree somewhat languishes, but I find we have on our roll 993 Royal Arch Masons, and of this number there are upwards of 253 Principal Z.'s and Past Principals of the 29 Chapters.

"From quarterage our income appears to be £57 10s. 0d. On the 1st of April we had in the hands of our bankers a balance of £263 13s. 2d.

"Companions, I wish every prosperity to the Royal Arch Chapters of this Province. Sincerely do I thank you for your attendance to-day. I felt sure you would come in good numbers.

"I pray that the World's Great Architect may vouchsafe to us His blessing, and 'that we may obtain that which He has promised, we may be enabled to love that which He commands.'"

A CRITICAL DISSERTATION ON THE MYSTICAL WORDS USED IN THE THIRD LECTURE OF THE ROYAL ARCH DÉGRÉE.

[Given in the Council Chamber of the Town Hall, Wakefield, on Wednesday, 4th May, 1881.]

"Companions,

"I desire to make a few critical observations on a particular word, and its correlative, a word having relations with that used by Comp. C. L. Mason in the third lecture of this degree, which he gave us at Provincial Grand Chapter at Halifax, on Wednesday 3rd of November of last year.

"Not long after the delivery of this lecture, Comps. Newsome, Booth and myself held a conversation as to the true pronunciation of two words, especially of the particular word used on the occasion referred to.

"Before arriving at any conclusion as to their pronunciation, it is necessary, that the words themselves should be orthographically correct—that the visible signs or letters, or the combination of these into syllables should be correctly delineated.

"The two words in their translations were taken to mean the 'Soul of Nature;' and Bro. Mason was good enough to write me his orthography of both these mystical words. To elucidate these points is the object of this paper.

"I commence with the bold assertion that I cannot get the slightest trace of a derivation of the first of these words in a R.A. sense in any Greek, Hebrew, Syriac, or Latin lexicons, nor even in the Egyptological encyclopedias which I have consulted.

"I have spent many hours in this research, and have got learned friends to make enquiry of distinguished Brethren as to the existence of this Word and Word, but the information is not satisfactory.

"Applications to N. and E. Yorkshire, Cheshire, Durham, and London have not obtained all that I want.

"I have had search made in the British Museum by a learned Brother and Royal Arch Mason, and we have come to the conclusion that the two ways in which Bro. Mason and the Companions of other Provinces have constructed the word (ARBOATH, mason, ABROATH, others) are orthographically incorrect, even with terminations ATH or WITH.

"Does such a word exist at all in the form in which this Province has accepted it, as well as in the other form accepted by other Provinces? If not, can that part of philology which treats of the origin and derivation of words—of their varieties and inflexions, furnish a re-construction of the Words symbolical of 'The Soul of Nature?'

"I think etymology is capable of tracing from primitive roots a not unsatisfactory derivation or equivalent for the 'Soul of Nature.'

"The difficulty surrounding this investigation is the greater because there are very few masons who have even heard of these two words, and many are, therefore, unable to give any information, of a scholarly character, on the subject. Indeed, because of the manner in which I transmitted the spelling of these words—ARBOATH and AVOLET—as I received them, doubts in learned quarters were expressed, that the Deputy Prov. Grand Master of this Province could be a Royal Arch Mason.

"How was I to rectify these misgivings arising from what were deemed errors in caligraphy?

"I was further asked 'where did I get these words?' and was told that they were not known or used out of West Yorkshire in the sense of the 'Soul of Nature.' Now, what is to be understood by the 'Soul of Nature?' The soul of *man* is intelligible by Divine Revelation; but what is the soul of *Nature*? Has Nature a *Soul*, in the sense of the Royal Arch derivative which represents this idea?

"There has been the Pantheistic doctrine of the 'Soul of Nature,' which has now no meaning to the Royal Arch Masons except in reference to the Platonic triad, viz., 'the Supreme Being; the intellectual Word; the personation of the Holy Ghost, or Soul of Nature.'

"Does this mystical word embody in its reconstruction, that 'Soul' is the immaterial, rational, and immortal spirit or principle of man, which distinguishes him from the brutes, and which renders him a subject of moral government? That it is essence, spirit, life, ardour, energy, grandeur, generosity and nobleness of mind, and we know not, as yet, what besides?

"Is the connective word '*Nature*,' as Royal Arch Masons have it, the embodiment figuratively of that power which creates, and which presides over the material world; over the laws of being and the manner of existence, which laws have produced ourselves, this world, and the entire universe?

"Which of these interpretations of the '*Soul of Nature*,' is to be conveyed by the Word and Word—the Pantheistic, or that given by Divine Revelation?

"The two are incapable of union. One is disjunctive if the latter derivatives of 'Soul' and 'Nature,' and 'Nature' and 'Soul' have their parts in apposition and are reciprocal in their relations.

"If the Word and Word, as orthographically given to me, be incorrect, its derivative must be pantheistic, if it exists at all.

"Now, in the reconstruction of this genuine secret, ought it not to embody the interpretation of Divine Revelation?

"Can these words—the genuine secrets of a Master Mason—have their allegorical veils taken away, and become capable of being illustrated by symbols?

"Let us try what research under the arch has produced. Can we find the lost word, and, having found it, pronounce it so as to convey the original meaning?

"The British Museum history-records show, that in the days of Pythagoras, the triangle was esteemed the most sacred of all emblems, and when an obligation of more than usual importance was administered, it was universally given in a triangular form, and, when so taken, none was ever known to violate it.

"The ancient Egyptians termed it the sacred number Three, or number of perfection. So highly, indeed, did the ancients esteem the figure, that it became among them an object of worship, as the great principle of animated existence, to which they gave the name of 'O' or 'on,' 'God,' 'the source of good,' 'the contrary of evil' 'a

false God,' 'an idol,' 'any person or thing deified,' 'God the Father of all;' because 'O' or 'On' represented the animal, mineral, and vegetable creation.

"As I have said, they regarded this word as an object of worship.

"They also distinguished it by another appellation,—a correlative word,—which, in the Egyptian language signifies the 'Soul of Nature,' viz., AVOLET, a word only now used by and known to Royal Arch Masons, and as I think incorrectly used.

"The sacred Δ (Greek delta) has, in all ages of christianity, been applied symbolically to the triune Deity—the nature or essence of a celestial being, at once three in one, uncreated, incomprehensible and eternal; made of none, neither created nor begotten.

"But in the third Lecture of the fourth, or Royal Arch degree, it is represented as the *summum bonum* of Paganism, in allusion to the Pantheistic doctrine of the 'Soul of Nature.'

"The sacred Δ was usually placed in the midst of squares or circles, indicating the vivifying principle, extending its ramifications throughout all created matter. It was, therefore, denominated the "Great All," or *summum bonum*, and, as bearing this signification it is still interpreted in our third Lecture.

"As I have already said, the ancient Egyptians regarded the Δ or triangle as an object of worship, representing as it did to them the three creations, animal, vegetable, and mineral. It was the correlative word to the Word, and was called AVOLET, that is to say the 'Soul of Nature.'

"The Platonic triad or Royal Arch trinity constitutes one of the ineffable secrets of the mysteries of spurious Freemasonry (sometimes so called) and was designated by the same symbol as the Christian trinity, viz., a delta, or equilateral triangle.

"The fact is so well attested that it is unnecessary to dwell further upon it. The inference which the Platonists deduced from it was—that matter is eternal: *ex nihilo nihil fit*, was the dogma in which the doctrine was embodied, and it runs like a vein through the entire Platonic system.

"The world was believed to be a living animal endowed with a material body, (*anima mundi*) and a spiritual soul or 'Soul of Nature,' which constituted the system of material Pantheism that formed the

grand error of Paganism. It was exemplified in the Platonic triad *trisagethon** (*ἀγαθόν*), *nous*. (*νοῦς*); *psyche* (*ψυχή*); the former representing the Supreme Being, *O. ON*—God; *nous* personated the *logos* or intellectual world; and *psyche* the *demiurgus*, which Arnaldus considers to be a personation of the Holy Ghost, or 'Soul of Nature,' which is of the First Person, and of the Second Person, neither made nor created, nor begotten, but proceeding, and is the Third Person of the triune Deity, not by conversion, nor by confusion, but by unity of person *O-On-One*—altogether.

"Further, to this personation of the Holy Ghost (or 'Soul of Nature') was given the name of Hyle.

"These four principles constituted the famous quaternion, comprehended under a solid figure of four equilateral and equal triangles called 'Tetractys,'† which was equivalent to the Jewish 'Tetragrammaton,'† and this is the only reason, or may be the only reason, of its introduction into Royal Arch Masonry.

"Cudworth, indeed affirms that Plato believed the 'Soul of the World' to be a duplication of the *Mundane* or concrete form of this corporeal world as a living creature, and the *Supra-mundane* as the Great Architect of the Universe.

"Now, having cleared the way historically, with regard to the correlative word to the Grand Word, the genuine secret of this Degree, the next consideration is to construct orthographically from this history the etymology as well of this mystically lost word.

"The characters which are placed on each angle of the Δ or delta, or DALETH are Hebrew. The *Aleph* answering to our A, the *Beth* to our B, and the *Lamed* to our L. Take the *Aleph* and the *Beth* and they form the word AB, meaning in the Hebrew 'Father.' The *Aleph* and the *Lamed* form the word AL, which means 'word,' and the *Lamed*, *Aleph* and the *Beth* form the word LAB, meaning 'Spirit.'

* *τρίς* thrice, *ἀγαθόν* good; *ἅγιος* holy; *τρισᾶγιον* = the *sanctus, sanctus, sanctus*, holy, holy, holy.

νοῦς, *νοῦς* = *mens*, the mind; *ψυχή* = *anima*, the soul, the breath. *λογος* the word thought, reason.

demiurgus: *δημιουργός*, workman, maker, author (*δημιός*, *ἔργον*).
hyle: also from Greek, *ὑλη*, matter.

† *τετρακτίς* = The number four.

τέτρα four; *γράμμα*, *γραμματος* = character, drawing, picture.

The *Beth*, *Aleph* and *Lamed* form the Word BAL or BUL, meaning 'Lord.' Take each angle of the triangle, and they will form the following sentences :— 'Father Lord.—Word Lord.—Spirit Lord.' Thus :—

AB - BAL = Father - Lord.

AL - BAL = Word - Lord.

LAB - BAL = Spirit - Lord.

"Again, in the Hebrew, *abba*, literally means *my father* : *ab*, father. *Arubáth* means window or lattice work. The word *arubáth* primarily means lattice work or net work ; then it was applied to a window or door composed of lattice work. The plural for windows is formed by changing *áth* into *óth* : *arubóth*, windows.

"*AVOLET* is one of two Hebrew words, viz., *AVOLLOTH*, gleanings, or *AVOLAM*, eternity.

"With regard to *avolloth*, gleanings, compare a Masonic word in and degree.

"And lastly, Companions, believing that the word used in the third Lecture should be neither the one nor the other, as employed in this Province or others ; neither *ARBOATH* nor *ABROATH*, but should be *ABOATH*, or *OTH* or *WITH*, we obtain the following correct derivation and interpretation towards an approximate pronunciation, thus :—

AB..... Hebrew word for God the Father, the Creator, the Omniscient, the Omnipresent, the Eternal, the Everlasting, etc.

B..... is an Assyrian word signifying Lord or powerful, the conservator of force ; cogent, efficacious, etc.

O
ON
ONE }An Egyptian word, signifying Father of All, the all powerful, the all seeing.

This is also a Hebrew word implying strength and power, vigour, energy, or intellectual force and power, expressive of the omnipotence of the Father of all.

"ATH-OTH-WITH. Terminations.

"We then have the following :—

ABEA..... Hebrew and Chaldaic : God the Father of All.

ABBO, ATH.AB...God the Father. The Creator, etc.

B.....Lord of All. All powerful, etc.

O.....Father of All. All seeing, etc.

ATH-OTH-WITH. Terminations.

AVOLET.....The Egyptian number of perfection, representing the whole of the three known creations, vegetable, animal, and mineral, hence the 'Soul of Nature,' or more properly,

AVOLLOTH... } God or the Soul of the World.

or AVOLAM... } Eternity.

"It will thus be, I hope, brought home to you that this particular word should be 'abböath' 'oth' or 'with', and the correlative words having reciprocal relations to the first word, 'avolloth' and 'avolam' seem to express the same, not the 'Soul of Nature,' but the Omnipotent God, self existent, life without duration, whose essence is the perfection of consummate wisdom, and who was from all eternity incomprehensible, is now, and shall be the same for ever, the true great Architect of the Universe, who lives and reigns for evermore.

"You must abandon the pantheistic interpretation of the 'Soul of Nature,' because it has now no meaning for us Masons, and adopt that given by Divine Revelation, the 'Soul of the World,' the three persons uncreated, incomprehensible, of glory equal, and of majesty cö-eternal."

In 1882 and 1883 there was the usual number of meetings of Provincial Grand Chapter; Sheffield, Leeds, Pontefract and Dewsbury being the chosen places; but in 1884 there was but one convocation, that of the 24th May. This arose, no doubt, through the resignation of E. Comp. Sir Henry Edwards who was not able to be present even at the one assembly named. It took place at Leeds at the invitation of *Fidelity*, *Philanthropic* and *Alfred* Chapters. The Companions mustered in considerable numbers, every Chapter in the Province being represented. As the accompanying address, apart from its own merits, was the last given at Convocation by Comp. Tew in his capacity of Deputy Superintendent I append it. The Prov. Chapter was held at the Masonic Hall, Great George Street, Leeds.

PROVINCIAL GRAND CHAPTER AT LEEDS,

24TH MAY, 1884.

Address of E. Companion THOS. WM. TEW.

[Quarterly Convocation, under the banners of three Leeds Chapters, viz:—
Fidelity 289, *Philanthropic* 304, and *Alfred* 306.]

"Companions,

"We are assembled here to-day by the kind invitation of *Fidelity*, *Philanthropic* and *Alfred* Chapters in order to hold our annual Convocation.

"Our labours this afternoon lack much of their usual interest, in consequence of the unavoidable absence of our beloved and gallant Grand Superintendent—May Jehovah grant that he may long remain our head—is an inspiration which will find a sympathetic echo in the heart and mind of every companion here present.

"I know of no more difficult task than, at his request, to fulfil his duties, and I have therefore to ask your kind indulgence and co-operation in conducting the proceedings of this Convocation.

"Our acknowledgments are due to the liberality of the three Chapters under whose banners we are assembled, for the readiness with which they intimated their willingness to receive this Prov. Grand Chapter.

"I think our first and now paramount duty is to record upon our minutes the heavy loss which Supreme Grand Chapter has sustained by the death of H.R.H. the Duke of Albany which took place at Cannes on the 28th of March last. H.R.H. occupied the third chair in Supreme Grand Chapter. Last year he honoured the Leeds Musical Festival with his presence, and by his affability of manner and gentleness of disposition drew around him numbers of ardent admirers, which added to the success of that great triennial event. He was a prince of culture and of lofty mind, and we Royal Arch Masons lament his loss and desire to record upon our minutes, our sympathies with the widowed Duchess of Albany and with Her Gracious Majesty the Queen. His death is especially felt by us, amongst whom he has held Masonic Office, for we naturally looked forward and expected, by the example of his high principled life, that the most beneficial results to the Craft

would ensue. I hope the notice on the agenda paper adequately expresses our sentiments of regret for the death of so noble, so gracious, and so genial a Prince.

"As Shakespeare says :—

Death lies on him ; like an untimely frost
Upon the sweetest flower of all the field.

Give sorrow words : the grief that does not speak,
Whispers the o'er fraught heart and bids it break.*

"Sir Henry Edwards has particularly requested me to draw your attention to the Chapter returns furnished by the Provincial Grand Scribe E. There appears to be a gradual progression, and the Grand Superintendent is most anxious that all Master Masons in his Province should support this beautiful and exalted degree of Royal Arch Masonry. There are now 32 Chapters actively working in this Province and 1041 subscribing members. During 1883 there were 87 exaltations, 37 Companions tendered their resignations and 18 died, amongst whom was Companion Jos. Wainwright, P.Z. of No. 208, a member of the Paxton Society and much regretted in Wakefield. Our quarterages and fees are £1 10s. less than last year and the balance in the Treasurer's hands is £221 17s. 3d. This is rather small, but I hope if there be no urgent claims during the current year, it may be increased. We ought always to have, not less than £300, to fall back upon in case of urgent necessity.

"Our Grand Superintendent has made the selection and appointment of new officers in the Chapter as general as possible. Out of 270 Z.'s and P.Z.'s on the roll, he feels that the selection of officers is a difficult and onerous duty to perform. This obligation he has imposed upon me, and in his name and on his behalf I will endeavour to discharge it faithfully.

"I desire to conclude this address with the following observations on our symbolism. Our Chapter is considered a type of the Sanhedrim of the Jews ; that supreme national administrative council, the *senatus* or *concilium* and judicial tribunal of the later Jews. It was considered and declared by the Jews themselves, to have been derived from the Council of the Seventy Elders, appointed by Moses, as mentioned in the Book of Numbers, with a President and perhaps two Vice-Presidents.

* Macbeth, Act iv., Sc. 5.

In it are nine officers and these form the keystones of the Arch. The Companions on each side of this Chapter who make up the imposts and the voussoirs* of the Arch, represent the two famous pillars in Solomon's Temple. In the centre stands the Altar on which are the mystical initials: the pedestal is of perfect white marble worked in the shape of a double cube; on the top a plate of gold containing the figure of a triple triangle: within this figure are the mysterious characters which are the grand omnific word itself. There was discovered the long-lost Book of the Law—the scroll work with the motto: *nil nisi clavus deest.*† In drawing forth the three keystones the discovery was complete, and hence we have the lesson that in everything we undertake in our Sanhedrim we ought to offer up our prayers to the Almighty for success. We represent the Holy Royal Arch and we learn another lesson, that is of unity and concord. The three keystones admonish us to exercise our reasoning abilities and to enable us to draw forth rules for our conduct in life from the Law and the Prophets. Then the circle is the emblem of eternity with the motto:—*Talia si jungere possis sit tibi scire satis.*‡ Its centre is everywhere and circumference nowhere, thus denoting Jehovah's omnipresence, omnipotence and perfection. Then Companions you get the triple tau (tau) or triple cross constructed of five lines—the important badge or emblem of Royal Arch Masonry. It signifies the Temple of Jerusalem, by which the wearer acknowledges himself a servant of the true Jehovah who had once therein established His worship, and to Whose service that glorious edifice was erected. Thus step by step is revealed to the Master Mason in place of the substituted secrets of the third degree, those which time and circumstances have developed to him who enters the Sanhedrim. Here by means of the pass-word the exalted gains admission to the *Sanctum Sanctorum*. He beholds the ark of the covenant, the table of shew-bread, the incense and the seven-branched candlestick, and is invested with the badge and instructed in the symbolical knowledge of the laws and mysteries; in fact he cannot be said to have mastered the grandest part of Masonry until he has entered a Chapter. Hence it is our Grand Superintendent is so anxious that the 887 W. Masters and Past Masters of this province should join this symbolical degree.

* French, *voussoir*, keystone, wedge.

† There lacks but the key

‡ Thou knowest enough if thou canst comprehend such things.

Hence it is that Sir Henry asks all of you to use your influence to make this degree popular. No teachings can be loftier than those inculcated by Royal Arch symbolisms and none can be more cosmopolitan. Can we wonder at our progressive increase? The cheerful aspect of our present position, the calm survey of the past and the hopeful prospects for the future, should strengthen every Companion in his determination to use his utmost influence in upholding the best interests of this noble and honourable degree.

"I thank you heartily for coming in such goodly numbers here this afternoon, and for your salutation and support of this Chair in the regrettable absence of our Grand Superintendent."

INSTALLATION OF E. COMP. T. W. TEW

AS

M.E. GRAND SUPERINTENDENT OF WEST YORKSHIRE.

The next event in Companion Tew's masonic history was his installation as M.E. Grand Superintendent of Royal Arch Masons for the Province of West Yorkshire. Sir Henry Edwards had laid down the cares and responsibilities of office, having borne them long and honourably, and Comp. Tew having filled the post of Deputy so long, was selected as the person most qualified and best fitted to sustain the dignity, maintain the *prestige*, and do the work of Grand Superintendent. His installation took place at Huddersfield, and the ceremony was performed by M.E. Comps. Colonel Shadwell H. Clerke G.S.E., and Frederick Adolphus Philbrick Q.C., Grand Registrar and Grand Superintendent for the Province of Essex. There were over 200 Companions present, and the ceremony was of a very impressive and imposing character.

The following particulars of the proceedings and summary of the Address are from the minutes of the Prov. G. Scribe E, Comp. Henry Smith.

GRAND CHAPTER OF ROYAL ARCH MASONS OF WEST YORKSHIRE.

A Convocation of Grand Chapter was holden in the Masonic Hall, Huddersfield, on Monday, 24th August, 1885, at 3.15 p.m., by the invitation of Chapters 275, 290, and 521, for the purpose of Installing E. Comp. Thomas William Teo, J.P., P.Z. 495, P.G.H., Past Grand Prin. Soj. of the Supreme Grand Chapter, as M.E. Grand Superintendent of Royal Arch Masons over the Province of West Yorkshire.

THE CEREMONY WAS PERFORMED BY

M.E. Comps. Colonel Shadwell H. Clerke, Grand Scribe E, as G. Superintendent, and Frederick Adolphus Philbrick, Q.C., Grand Registrar and Grand Superintendent for Essex, as G.H., and there were present :—

E. Comp.	C. J. Banister	P.Z., P.G.D. of C. of Eng. as Prov. G.J.
" "	Wm. Hy. Brittain	P.Z. 139 Prov. G.H.
" "	Thomas Ruddock	P.Z. 275 Prov. G.J.
" "	Dr. Wm. Blackburn	P.Z. 337 P. Prov. G. H.
" "	Chas. Letch Mason	P.Z. 304 P. Prov. G. H.
" "	Thomas Hill	P.Z. 302 P. Prov. G. J.
" "	W. W. Widdop	P.Z. 275 P. Prov. G. J.
" "	John Booth	P.Z. 258 P. Prov. G. J.
" "	Isaac Booth	P.Z. 61 P. Prov. G. J.
" "	Wm. Hill Evans, <i>M.D.</i>	P.Z. 302 P. Prov. G. J.
" "	Allen Jackson	P.Z. 521 P. Prov. G. J.
" "	William Harrop	P.Z. 290 P. Prov. G. J.
" "	Benj. Broughton	P.Z. 302 P. Prov. G. J.
" "	Henry Smith	P.Z. 302 Prov. G. S. E.
" "	James Bedford	P.Z. 304 Prov. G. S. N.
" "	Mark Newsome	P.Z. 1214 P. Prov. G. S. N.
" "	James France	P.Z. 208 P. Prov. G. S. N.
" "	George Althorp	P.Z. 600 Prov. G. Prin. Soj.
" "	Samuel Freeman	P.Z. 306 P. Prov. G. Prin. Soj.
" "	Hy. Wm. Maleham	P.Z. 296 P. Prov. G. Prin. Soj.
" "	Rev. R. C. Wilford	P.Z. 275 P. Prov. G. Prin. Soj.

E. Comp.	William Schofield	P.Z. 290	P.P.G.P.S. as Prov. G. 1st Asst. Soj.
" "	Joseph W. Monckman	P.Z. 600	as Prov. G. 2nd Asst. Soj.
" "	William Cooke	P.Z. 448	P. Prov. G. Asst. Soj.
" "	Saml. H. Stocks	P.Z. 258	P. Prov. G. Asst. Soj.
" "	John Beanland	P.Z. 600	P. Prov. G. Asst. Soj.
" "	George Normanton	P.Z. 448	P. Prov. G. Asst. Soj.
" "	Robert Craig	P.Z. 304	P. Prov. G. Asst. Soj.
" "	James Henry Gratton	P.Z. 1513	P. as Prov. G. Treasurer
" "	D. Allison Shaw	P.Z. 827	Prov. G. Registrar
" "	Jonas Craven	P.Z. 275	Prov. G. Registrar
" "	Major R. W. Moore	P.Z. 289	Prov. G. Sword Bearer
" "	Reuben Williamson	P.Z. 521	P. Prov. G. Sword Bearer
" "	John R. Dore	P.Z. 258	P.P.D. of C. as Prov. G. Standard Bearer
" "	George Hy. Stallard	P.Z. 306	Prov. G. D. of Ceres.
" "	Christopher Pratt	P.Z. 302	P. Prov. G. D. of Ceres.
" "	John Wordsworth	P.Z. 154	P. Prov. G. D. of Ceres.
" "	F. W. W. Booth	P.Z. 387	P. Prov. G. D. of Ceres.
" "	John Barker	P.Z. 258	P. Prov. G. D. of Ceres.
" "	Robert Dayson	Org. 495	Prov. G. Organist
" "	Samuel Suckley	Org. 296	P. Prov. G. Organist
" "	George Sykes	P.Z. 290	P.P.D. of C., as Prov. G. Steward
" "	William Gaukroger	P.Z. 61	Prov. G. Steward
" "	Richard Jessop	P.Z. 448	Prov. G. Steward
" "	John Y. Rideal	P.Z. 307	P.P. Prin. Soj., as Prov. G. Steward
" "	Joshua Lee	P.Z. 290	Prov. G. Janitor

And acting Principals, Past First Principals, and Companions of the thirty-two Chapters, and the following visitors:—Colonel Shadwell H. Clerke, G.S.E. of E.; F. A. Philbrick, Q.C., Grand Registrar of E., G. Supt. of Essex; C. J. Banister, P.Z., Past G.D. of C. of E.; John Chadwick, Prov. G.S.E.; and G. P. Brockbank, Asst. G.D. of Ceres., E. Lancashire; and Wm. Goodacre, Prov. G.S.E., W. Lancashire, &c.

There were apologies for absence from a large number of E. Companions.

Grand Chapter was opened at 3.15 o'clock, by Colonel Clerke as G. Superintendent, F. A. Philbrick as H, and C. J. Banister as J, and the Officers of Grand Chapter.

Colonel Clerke said they had met together for the purpose of installing E. Comp. Thomas William Tew, Grand Superintendent of this large and important Province, and he heartily congratulated the Companions upon the selection H.R.H. The Prince of Wales had made. At the same time we must all deeply deplore the necessity for his appointment—the retirement of our gallant Companion Colonel Sir Henry Edwards, Bart., C B., in consequence of failing health.

The Roll of Royal Arch Chapters was called.

The Roll of Present and Past Prov. G. Officers was called.

The Minutes of the Meeting held at Leeds on Wednesday the 24th May, 1884, were presented for confirmation. It was moved, seconded and resolved "That they be taken as read and confirmed."

The Prov. G. Registrar read the following Address of Welcome :—

To the Most Excellent Companions COLONEL SLADWELL H. CLERKE, G. Scribe E. and FREDERICK ADOLPHUS PHILBRICK, Q.C., Grand Registrar of the Supreme Grand Chapter of England.

We, the Royal Arch Companions of the Thirty-Two Chapters of West Yorkshire, assembled at Huddersfield, on Monday, the 24th August, 1885, to witness the Installation of Most Excellent Companion Thomas William Tew, J.P., of the Grange, Carleton, Pontefract, as Grand Superintendent of Royal Arch Masons of this Province, offer to you a hearty welcome and our warmest thanks for your attendance here to-day to perform the interesting and important Ceremony of Installation. We also desire to convey to you our gratitude and high appreciation of your services to the Craft, and the constant and courteous attention you have always given to the communications from this Province. We earnestly trust you may each be long spared in health and strength to continue your valued services and to adorn the high positions you occupy.

Signed on behalf of the Province,

HENRY SMITH, P.Z. 302, 387, 495.

D. ALLISON SHAW, P.Z. 827,
Prov. G. Registrar.

Prov. G.S.E., West Yorkshire.

The Grand Superintendent designate being announced, was requested to send in his patent.

The Installing Officer having examined the patent, directed the following deputation to retire to introduce the Grand Superintendent Designate, viz., E. Comps. John Booth, Dr. W. Blackburn, W. W. Widdop, W. H. Brittain, B. Broughton, Wm. Harrop, C. L. Mason,

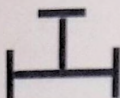
F. Laxton, W. T. Sugg, H. W. Pawson, T. R. Vaux, and G. H. Stallard; M. E. Comp. Tew having been introduced and placed in front of the Pedestal;

The Installing Officer directed the Patent to be read. It was as follows:—

Copy of Patent.

ALBERT EDWARD, Z.

LATHOM, H.



LEIGH, J.

ALBERT EDWARD, PRINCE OF WALES, *Knight of the Most Noble Order of the Garter, &c., &c., &c., &c.*

Most Excellent First Grand Principal of the supreme Grand Chapter of Royal Arch Masons of England.

TO ALL AND EVERY OUR MOST EXCELLENT COMPANIONS OF THE SUBLIME DEGREE OF ROYAL ARCH MASONS.

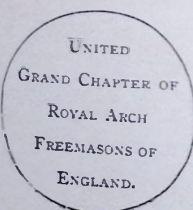
HEALTH. PEACE. GOODWILL.

We, the Most Excellent the Grand Principals, having taken into our consideration the constant care of our Excellent Companion THOMAS WILLIAM TEW, Esq., J.P., of Carleton Grange, Pontefract, Yorkshire, for the honour of the Society, and his zealous endeavour to promote the welfare of the Institution: and being desirous ourselves to the best of our power to render his labours effectual, have thought it expedient for that purpose to appoint—And by this our Warrant of Commission—Do Appoint our said Excellent Companion THOMAS WILLIAM TEW, Esq., to be our Most Excellent Superintendent in and over the Province of the West Riding of Yorkshire.

And in consequence thereof it will be your duty Most Excellent Companion and Grand Superintendent of West Riding of Yorkshire at all convenient times and places within the said Province, to examine into the state of the several Chapters of the Order to inspect their Customs and Practices, and in cases where necessary to Advise, Instruct and Admonish—keeping always in view the true Intent and Meaning of the Laws established for the Government of the Masonic Society in general, and Our Most Supreme Degree in particular.

Given at London under our hands and the Seal of our Grand and Royal Chapter, 2nd day of May, A.L. 1885, A.D. 1885.

SHADWELL H. CLERKE, E.



WILLIAM E. SACKVILLE
WEST, N.

The Installing Officer enquired if the G. Superintendent designate could conscientiously undertake the duties of the office; on the affirmative assurance being given;

The Prov. Grand J. offered up prayer, and the G. Superintendent designate was duly obligated at the pedestal.

The Installing Officer having invested M. E. Comp. Tew with the apron, sash, collar and jewel of office, placed him in the chair. He then re-appointed the second Principal, and appointed and obligated the third Principal.

The Prov. G. Director of Ceremonies made the following proclamation:

"I hereby proclaim that the M. E. Companion Thomas William Tew, J.P., of the Grange, Carleton, Pontefract, has this day been duly obligated, invested and installed as Grand Superintendent of Royal Arch Masons for the Province of West Yorkshire, under the registry of the Supreme Grand Chapter of England and Wales, and has re-appointed E. Comp. W. H. Brittain, Prov. G. H., and E. Comp. William Gaukroger to be Prov. G. J. of the said Province, and I therefore call on the Companions to form in procession and salute them in due form."

Ode—"Hail! mystic light."

E. Comp. J. H. Gratton, on behalf of Comp. Richard Wilson, Prov. G. Treasurer, presented the Accounts which showed a balance, in favour of the Chapter, in the W. R. Union Bank, Dewsbury, of £244 : 5 : 6.

The Grand Superintendent then invested the following Grand Officers for the ensuing year:

E. Comp.	William Hy. Brittain	P.Z. 139	Prov. G. H.
" "	William Gaukroger	P.Z. 61	Prov. G. J.
" "	Henry Smith	P.Z. 302	Prov. G. S. E.
" "	Joseph Mitchell	P.Z. 1513	Prov. G. S. N.
" "	Wm. Fredk Tomlinson	P.Z. 304	Prov. G. Prin. Soj.
" "	Alfred Austin	P.Z. 306	Prov. G. 1st Asst. Soj.
" "	Wm. Wilson Macvay	P.Z. 495	Prov. G. 2nd Asst. Soj.
" "	George Marshall	P.Z. 521	Elected Prov. G. Treasurer.
" "	John E. Craven	P.Z. 308	Prov. G. Registrar.
" "	Thos. Denby	P.Z. 387	Prov. G. Sword Bearer.

E. Comp.	Richard Jessop	P.Z. 448	Prov. G. Standard Bearer.
„ „	Edward Poppleton	P.Z. 827	Prov. G. Dir. of Ceres.
„ „	William Ash	Org. 1019	Prov. G. Organist.
„ „	Hy. Wm. Pawson	P.Z. 296	Prov. G. Steward.
„ „	W. T. Beanland	P.Z. 1462	Prov. G. Steward.
„ „	C. Tait Rhodes	P.Z. 448	Prov. G. Steward.
„ „	Wm. Delanoy	P.Z. 242	Prov. G. Steward.
„ „	Joshua Lee	P.Z. 290	Prov. G. Janitor.

E. Comp. George Marshall, P.Z. 521, was then elected Treasurer, on the motion of E. Comp. Jno. Wm. Turner, P.Z. 521, seconded by E. Comp. Allen Jackson, P.Z. 521.

The Grand Superintendent then addressed the Companions : To each and all he offered the aspirations of health, peace, and goodwill—health to enjoy length of days ; peace, that contentment which passes all understanding ; and for goodwill towards all men, especially to the members of this Prov. Grand Chapter. Such, in brief, was the epitome of the interpretation of the patent which had just been read to the Companions, signed by His Royal Highness the Prince of Wales, Grand Superintendent, and to whom we look up with feelings of unbounded loyalty, veneration, and respect, and whom may God preserve. He stood in that Hall in Huddersfield, on ground memorable by having been trodden by the feet of most eminent Grand Superintendents of this Province, whose footsteps we can hear no more on earth, and to whose wise counsels we can no longer listen. But the remembrance of these our former rulers is preserved with veneration in our hearts, and their wisdom still actuates our policy by the loftiness of their views and the generosity of their hearts. Lee, Fearnley, and Shaw have exchanged this mortal life for immortality ; and whilst a noble Marquess with sorrow left us for conscience' sake, a noble Baronet suffers on a bed of sickness which has compelled him to resign this distinguished office, and we miss their genial familiar faces. May God give the noble Marquess health to devote himself to his country's service, and carry out those philanthropic aims so warmly espoused by him and worthy of his former connection with the Craft, and to the noble Baronet renewed strength to lift himself up from his prostration were the prayers of every Companion in West Yorkshire. Under the guidance of Sir Henry Edwards peace and goodwill have prevailed throughout our Chapters, which have increased

from 26 to 32 in number, and which are eminent in Supreme Grand Chapter for loyalty, fidelity, and obedience to the statutes of the order. His retirement has been a subject of deep regret to all. The question of his successor was one of vital interest to this Province, and it was his (Comp. Tew's) desire that the new occupant of the chair of that Grand Chapter should be some other more competent and erudite brother than himself, and he had urged some reasons to Supreme Grand Chapter against the concentration of the highest offices in one individual. He felt bound, however, to bend to the exigencies of circumstances, and to try to fulfil the duties of this other high office in this Province. He would throw himself on the indulgence of the Chapters, and ask their forbearance and support in the discharge of the duties. He had written no history of Freemasonry like Bro. Gould, of the antiquities, symbols, constitutions and customs of the craft; no papers like Canon Tristram, of Durham, on the theology and philosophy of the craft; but if diligence and industry to govern the craft be not unworthy aspirations in their place, these efforts are at the service of the Province, and his ample reward would be the satisfaction of the Companions. They would find him a faithful man and mason, for his leading thought was service for the craft. Masonic government was a blending of autocracy and democracy in a unique system which insures the maximum of order, while it preserves to the highest degree all personal rights of the brethren. He confessed with this sentiment that he never reflected upon the regularity of the Chapters without feeling that it reacts upon the Lodges, its beauty and its calm making this Antient Institution a potent teacher of Conservative citizenship and a substantial bulwark of free institutions. Evil powers felt the antagonism of its spirit, and he prayed that it might survive to benefit mankind when superstitious sentiments and maledictions against its principles and organisation had passed away into the oblivion of forgetfulness. He appealed to all to aid him in promoting the prominent characteristics of the sublime degree—mystery without mischief, subjection without servitude, establishment without display, and aspiration without pretension,—so that a wholesome control might be exercised in the development of the excellence and grandeur of the Masonic spirit of this most beautiful order. In concluding his remarks he felt bound to acknowledge the obligation the Province was under to Colonel Shadwell H. Clerke, for his presence on that occasion, and also

that of the learned Recorder of Colchester, whose genial influence was like the silver and softening light of the moon at full upon us. West Yorkshire desired most loyally ever to be in perfect harmony and friendly relations with the Grand Officers of Supreme Grand Chapter. The difficult duties of his office commenced with the appointment of Officers for the current year. He wished it were in his power to number more on that list. He concluded an earnest and eloquent address by expressing the great gratification and pleasure he felt at that re-union of the Chapters and his gratitude for the warm welcome and salutation to their new Grand Superintendent, as well as for the many kindnesses he had ever received at the hands of his companions. He accepted that new office as a sacred trust, and would do his best never to permit it to be used for any other purpose than was implied in his patent, and safely transmit it to his successor in office in prosperity and harmony.

E. Comp. Fredk. Laxon, Z., 275, on behalf of the three Huddersfield Chapters, viz. :—275, 290 and 521, presented an address heartily congratulating the Grand Superintendent on his appointment.

Moved by E. Comp. John Wordsworth ; seconded by E. Comp. John Barker, and resolved :

“That a sum not exceeding £26 5s. 0d. be granted from the funds of this Grand Chapter, to supplement the £125 balance of the ‘Sir Henry Edwards’ Fund,’ and the £60 granted by Prov. G. Lodge to constitute Prov. G. Lodge ‘Patron’ of the Royal Masonic Institution for Girls.”

Moved by the G. Superintendent ; seconded by the Prov. G. H., and resolved :

“That this convocation of Grand Chapter of this Province desires to record its sincere regret at the retirement from ill-health of Colonel Sir Henry Edwards, Bart., C.B., from the Office of Grand Superintendent, which he had held with such credit to himself and advantage to the Royal Arch Masons, and to acknowledge its gratitude to him for his admirable management of the affairs of this Grand Chapter, and most fervently prays

that the T. and L.G.M.H. may restore him to health, and that the West Riding may, for some years to come, enjoy the advantage of his influence in support of every useful and benevolent object."

E. Comp. Jas. Hy. Graton, P.Z. 1513, P.P.G. Treasurer, on behalf of his Chapter, renewed the invitation to this Grand Chapter to meet at Barnsley in May, 1886.

Grand Chapter was closed at five o'clock p.m.

PROVINCIAL GRAND CHAPTER AT THE QUEEN HOTEL, HARROGATE,

1st May, 1889.

A Chapter was added to the *Harrogate and Clare* Lodge No. 1001 in 1886. The warrant of the latter is dated 1864. The Consecration of the Chapter by Comp. C. L. Mason took place in 1887, and in November of the following year, an invitation was given by the Harrogate Companions to Prov. G. Chapter for the following May. Strenuous efforts were made by the Royal Arch Masons of the town, to make the meeting a pleasant and successful one, and there can be no doubt they fully achieved that object.

The Chapter was found to be well supplied with the requisite furniture and symbolic appointments, many being the gifts of earnest Companions like Comp. John Richardson, to whose generosity and zeal reference was made, as will be seen, in the Grand Superintendent's Address.

There were two reasons why the meeting was an especially good one. First because it was the annual one, and secondly because of the popularity of this thriving watering place. Prov. G. Officers of weight and influence put in appearance. Amongst them were Isaac Booth, R. I. Critchley, J.P., T. Bateman Fox, J.P., William Gaukroger, John C. Malcolm, Robert Craig, W. F. Smithson, T. W. Embleton, Thos. A. Marsh, James Lawton, Tudor Trevor; with many others including of course Comps. Henry Smith and Herbert G. E. Green. Amongst the Harrogate Companions were Richard Carter, John Richardson, Thomas Riley, W. Davey, Thomas Lawrence, W. Laycock and Neville Williams.

In the distribution of offices the important and much coveted post of Prov. Grand H. was given to E. Comp. Richard Carter, J.P., and a second Harrogate Companion also obtained promotion in the person of Comp. Thomas Riley.

That the members of Prov. G. Chapter appreciated the courtesy and kindness of the *Harrogate and Claro* Chapter is shown by the resolution which, proposed by E. Comp. T. Bateman Fox P.Z. and seconded by E. Comp. J. C. Malcolm, P.Z., was unanimously carried: "That the heartiest vote of thanks be accorded to the Z. and Companions of Chapter 1001 for their excellent arrangements for the comfort of the Companions."

To prevent crowding and, that the convenience of all might be considered, the meeting was held in the *Queen Hotel*, where also, the dinner took place at the close of the proceedings.

E. Comp. Thos. Wm. Tew, G. Superintendent, had an enthusiastic reception and to a very attentive audience, gave the following

ADDRESS.

"Principals, Past First Principals, and Companions,
and

"To all the enlightened our Brethren of the several degrees of the Royal Craft; but more especially those citizens of the world, and servants of the 'Omnipotent,' who have, by us been, or hereafter may be honoured by exaltation to this our sublime Degree—Health, Peace, and Goodwill.

"Over the surface of the earth are we anxious that these three blessed words should be carried, and to unborn generations of R.A. Masons for ever.

"What indeed could be more appropriate aspirations from the hearts of West Yorkshire members of this Convocation to those who study to understand the symbolical significance and worth of those four letters which compose the tetragrammaton—the sacred name of the only true and living God?

"As Craft Apprentices, we were first employed in sending rude material out of the quarry; we were instructed in the principles of geometry, and to prepare ourselves for the service and convenience of mankind. As Fellow Crafts, we were employed in adjusting and squaring this rude material; we were made proficient in the liberal

arts and sciences, and by this increase of knowledge, our minds were polished and adorned by education, to fit us for our next Masonic preferment.

"As Master Masons, we were trained in the use of the skirret, pencil, and compasses. We were taught how to mark out the ground for the foundations of intended structures; to delineate plans for the guidance of the workmen, and by geometric accuracy and precision, to ascertain the limits and proportions of their several parts; and instructed by these tools, to apply our minds to act according to the laws of the Divine Creator.

"In the Past Master's degree, we were placed in possession, as workmen masters of our profession, with the letter 'G' or 'C,' to prove that we were eligible to superintend in future, this noble Order of Craftsmen.

"We were admonished on the holy writings, how to form our own bodies into temples of happiness, by practising the whole duty of man; and that, as we had increased in knowledge, we were to improve in virtue, so as to still further promote God's honour and glory.

"Thus, by the union of brother to brother, by the cement of brotherly love—peace and concord should characterize all our labours in this world, and earn for us a place in the eternal habitations of the next, where the everlasting Father of Love lives and reigns for evermore.

"The Masonic system thus far exhibits a beautiful symbolic and philosophic fabric, founded on universal wisdom from the volume of the sacred Law, unfolding its gates one after another to receive the worthy Mason, possessed of genuine religion and knowledge, who has passed the outer portals of the previous degrees.

"In allegorical order we proceed to the Royal Arch Degree. In this Order we have undertaken a glorious and noble work. Before the Grand Sanhedrim, we have entered into a solemn obligation, that sincerity and truth, should accompany all the future undertakings of our lives.

"Secrets were entrusted to us by the Prince of the People, the Prophet, and the High Priest. Pass-words were given to us. The burning bush was presented to our notice; also the figure of the serpent and Aaron's rod were pointed out, and explained by our ritual; so

likewise was the Ark, a portion of the 'Aporreta' *—of all the antient mysteries, a symbol in every Masons' Lodge of our redemption.

"The tables of stone, which point out our duty to our Divine Creator and to our fellow-creatures.

"The golden pot of manna—typical of the Redeemer who is the 'true bread of life.' The word manna in the Hebrew 'man hu,' means 'this is the gift of God.'

"We were shewn Aaron's rod which budded, typical of Him of whom it was said by the prophet Isaiah† 'There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him.'

"Our attention was further directed to the burning incense, typical of our praises and prayers, which, as a sweet smelling fragrance should ever ascend from our hearts to the G.A.O.T.U.

"Again, we were shewn the golden candlestick with its seven branches, symbolical of the pillar of fire that lighted the Israelites through the sea and the wilderness, and also of the seven golden candlesticks spoken of by Saint John, the seven churches, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.;

"We were taught the words to the *Sanctum Sanctorum*: the long lost book, the marble pedestal and the plate of gold were then explained, as the reward of much industry and zeal, and an explanation of the mysterious characters within the double triangle was given.

"Thus, Companions, have I reminded you of the various symbolical appellations by which the progress through the several orders and degrees in Masonry (so called) are distinguished and made known to Royal Arch Masons; I have led you up from the Lodge of the E.A.P. to the Chapter of the *Harrogate and Claro*, No. 1001, under whose banner the Convocation of Provincial Grand Chapter is assembled this day, and I ask you to contemplate the beautiful symbolical surroundings and appointments, which do such infinite credit to the taste of the Members of this Chapter.

"Every emblem and symbol here speaks to us of the sacred law, of God's holy, sublime and comprehensive precepts of civil and religious polity, by which Israel was a chosen vessel for His service and an example to us for all time.

* ἀπόρητος, forbidden, mystical, that should not be spoken; hence, τα ἀπόρητα, things unfit to be spoken. See Works on Phallic Worship.

† Isaiah xl, 1.

; Revelations i., 11.

"Here are the ensigns of the twelve tribes, figuratively denoting the peculiar blessings bequeathed to each by the patriarch Jacob. Also the standards of the four leading divisions of the army of Israel—a man, a lion, an ox, an eagle.

"These four composed a cherubim. Therefore the G.A.O.T.U. chose to sit upon cherubim, bearing the form of these animals, to signify 'He was the Leader and King of the cohorts of the Israelites.'

"Here is a most effectual working model of the catenarian arch from which the three keystones may be withdrawn, by the crowbar, the gift of E. Comp. John Richardson H. Also the sceptres, the collars, and pedestal, the gifts of other Companions to this Chapter.

"Here are the three grand lights, the three lesser lights, the three sojourners, the three Grand Masters, the three Principals, the triple Tau, the Sacred Word, the Essence—He who is; symbolisms accurate and perfect in the minutest particular of Him, who in the Apocalypse is thus described: 'He who was, and is, and shall be'—'the Eternal;' with many other matters illustrative of sacred truths, and of the glorious name which was given to Moses in the 'burning bush.'

"I ask you to contemplate these symbols, so well arranged in this Chapter, and to think out for yourselves their marvellous significance in relation to the past, the present, and the future, and to utter in your inmost hearts the opening prayer of the Supreme Order of the Holy Royal Arch,—

"O Omnipotent, O Omnipresent, and Omniscient and Almighty Lord, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name and Word.'

"Excellent Companions,

"I exhort you to cultivate this grand and universal science, in hopes thereby the more to extend your aid to, and to promote the happiness of, all our brethren, and link mankind together by the indissoluble bonds of 'Friendship,' 'Peace' and 'Harmony.'

"I thank you sincerely for your greeting and salutation."

PROVINCIAL GRAND CHAPTER AT THE MASONIC HALL
LONGCAUSEWAY, DEWSBURY,

7TH NOVEMBER, 1890.

Though, as has been before said, the Provincial Grand Chapter of West Yorkshire may have been formed, and had an existence on paper, under Comp. Charles Lee in 1854, it does not seem to have got into working condition until after his death in 1857. In the following year, Comp. Geo. Fearnley, M.D., of 208, Dewsbury, was installed Grand Superintendent, and the first recorded meeting of Provincial G. Chapter was held at Dewsbury on the 5th of May, 1858. A Convocation assembled at the same place on the 4th of August of that year, when the by-laws underwent discussion, and were finally settled and adopted. A third meeting, also in 1858, was held in Dewsbury on the 3rd November, so that it may fairly be said that Provincial Grand Chapter was born, and through its tenderest infancy reared in Dewsbury, although those in whose hands its destiny was in the first instance placed were chiefly companions from neighbouring towns.

The Convocation on Friday, 7th November, 1890 was the 50th meeting of Prov. G. Chapter, and although it was not the jubilee of its foundation, it might almost be described as its jubilee meeting. What so reasonable then, as that it should be summoned to assemble at Dewsbury? The enterprising Freemasons of that thriving town have made their influence for good felt deeply, both in municipal as well as in commercial affairs, and in this instance, organised one of the largest and most successful gatherings since the installation of E. Comp. Tew took place in Huddersfield, in 1885.

The special circumstances which enter into any account of the proceedings will come out incidentally in the Address, which is to follow. I may perhaps, however, explain that Dewsbury had just built and completed a Town Hall; that the foundation stone had been laid by Bro. and Comp. T. Bateman Fox, Mayor of the Borough in 1886, and that it had been formally opened on the 17th September, 1889, by Bro. John Walker, who was then filling the office of Chief Magistrate. Bro. Geo. Clay, the Mayor for 1890, proud of the building and desirous that his fellow Masons should carefully examine it, invited them to go round with him, in order that he might point out to them its beauties. This was

done, and was a pleasant close to a very successful meeting. All Companions who could get away, visited Dewsbury on this particular afternoon. There were upwards of fifty Present and Past Provincial Royal Arch Officers, and a proportionately large number of Companions present, and the arrangements which were made by Comp. Dr. W. F. Watts, M.E.Z., his Officers and the Chapter for the comfort and convenience of their numerous companions and visitors, were of a character singularly complete, and called for and obtained the recognition which they eminently deserved, at the hands of the G. Superintendent who proposed, and those of Comp. C. L. Mason, who seconded the vote of thanks which was so readily accorded.

The Address, which follows, was given by Comp. Tew at the meeting. It is characterised by great attention to detail, showing that neither time nor trouble were counted or considered, in the compilation of information and the preparation of his papers.

"Principals and Companions,

"The Convocation of Prov. G. Chapter, holden at Leeds on the 3rd May, marked in some measure the close of the first epoch in West Yorkshire of Royal Arch Masonry, whilst our assembly to-day at Dewsbury surely inaugurates the commencement of a second auspicious period of this exalted order of the Craft in this Province.

"It was with no common feelings of pleasure that I accepted an invitation from Companions Dr. W. F. Watts Z, J. H. Simpson H, and Alfred Verity J, to the R.A. Masons of the West Riding, to meet under the Banner of *Three Grand Principles*, No. 208, this afternoon. That pleasure is the greater in that the Worshipful the Mayor, Alderman and Companion George Clay, J.P., invites us to be his guests after the transaction of our business, and to inspect the magnificent Town Hall of this borough.

"These invitations must have called to the recollections of our Companions reasons why special cordiality in asking this Grand Chapter to the antient Saxon town of 'Dewsberia' (as it is named in Domesday Book) has been exercised in so marked a manner.

"Under such auspices it is, that we celebrate the Jubilee Meeting of this Provincial Grand Chapter, and 'it is meet, right and our bounden duty' as believers in the three mystical words, to rejoice over this circumstance, and as Masons, in this 'Godstown' of Dewsborough, our

hearts should beat with gratitude to Jehovah, who has bestowed vitality upon our Chapter, and life and good things upon this Province and town.

"Companions, this is the 50th meeting of Provincial Grand Chapter, which was established at Dewsbury, on the 5th of May, 1858.

"It was in that year the first meeting was held under the banner of *Three Grand Principles* then No. 251, now 208; and it is the seventh meeting held in this antient village of Dni or Dew of the original planter who previous to the arrival of Paulinus had fixed his abode and fortified his Burgh.

"It is to your Superintendent also no ordinary occasion, because it reminds him that he enters the 33rd year of his Masonic life, having been initiated in 1858 in the *Scarsdale Lodge* No. 981, Chesterfield.

"I have therefore known every one of your great officers from Lord Mexborough, and M.E. Companion Dr. Fearnley, the first Grand Superintendent of this Province, to the person of myself, who cordially acknowledge the compliment as the successor of Companion Bentley Shaw, in this exalted office.

"At the commencement of our career as a Provincial Chapter on the 5th May, 1858, out of 17 Chapters on the roll, eight only were represented. These were *Paradise* 139, *Three Grand Principles* 208, *Amphibious* 258, *Perseverance* 275, *Fidelity* 289, *Prosperity* 290, *Charity* 302, and *Sincerity* 600. There were present on that occasion Comps. the Rev. Dr. Senior, John Booth, David Salmond, John S. Spiking, Thomas Hill and Henry Smith, all of whom are still members of this Prov. Chapter.

"In 1858 *Three Grand Principles* had 27 Companions on its roll; it has now 72.

"I would such honoured Companions as Dr. Bartolomé, Sheffield; John Beanland, Bradford; Geo. Normanton, C. J. Critchley, and N. L. Fernandes, could, through Jehovah's providence, have been at this Jubilee to-day; but they have passed from among the habitations of men, and are, let us hope, in 'the Holy City the New Jerusalem,' the Grand Lodge above, through the mercies of Jehovah.

"In looking over these past years, and contrasting them with the present, I think there is much matter for general congratulation: first in the rapid progress of Royal Arch Masonry under H.R.H. the Prince

of Wales, M.E.Z.; next in the marvellous contributions in support of the Masonic Institutions, which Dewsbury has made, which our county has made; and lastly in the marked improvement in many circumstances essential to national prosperity and the happiness of the people.

"It must be a source of sincerest pleasure to all of us to perceive, that even those outside our mystic circles are recognising in the popularity of our 'Orders and Degrees,' that the true principles of progress are with the Freemasons; because they desire themselves to co-operate with others, for the spread of those virtues which benefit mankind, and because they cultivate those peaceful pursuits of arts and commerce, which have led to their individual happiness and prosperity, and to the general welfare of the country, and of this town more particularly.

"To-day then, Companions, we ought surely to rejoice because these past years of Royal Arch Masonry have certainly helped to unite us in the ties of fellowship, and in spite of differences of opinion, have cemented us with one strong bond of brotherhood.

"To shew what Royal Arch Masons are doing for the beautifying their old Saxon town, for its municipal government, and for the spiritual requirements of its inhabitants, let me mention the Parish Church of Paulinus, which, although repaired in 1767, and again in 1821, has been completely renovated during the vicariate of the Rev. Canon Whitby.

"It is a work worthy of those Craftsmen who took so large a part in its restoration; and under the Rev. H. Lowther Clarke, the incoming Vicar, an accomplished Craftsman, to whom, I am sure you will accord a warm reception, I feel confident this house of Jehovah may bring increased blessings to the worshippers therein, for generations to come.

"The great bell of this church still rings at midnight on Christmas Eve, to tell the people of the Advent of the 'Sun of Righteousness.' This knell is now, as of old, called the 'Devil's passing bell'; for on the morrow the prophecy in Genesis was fulfilled—the serpent's head was bruised, although the serpent, the symbol of evil, the symbol of death 'did bruise his heel.'"

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on his way,

Alleluia!†

* Genesis iii., 15.

† Hymns Antient and Modern, 437, v. 7 New Edition.

"The new Town Hall, which we are shortly to inspect, is an instance of the energy and enterprise of the inhabitants of this town. It also affords an example of the work of the Freemasons of the borough. The first stone was laid on the 12th October, 1886, by our good brother and companion T. Bateman Fox during his year of office as Mayor, and the building was completed and formally opened by Bro. John Walker, on the 17th September, 1889, during his Chief Magistracy. The total cost was under £50,000. There were many valuable gifts made towards completing and fitting the building: the clock and bells were presented by Mr. Mark Oldroyd, M.P. for the town, the time ball by Bro. Chaley Fox, J.P., whilst the stained windows were given by Bro. John Wormald, J.P., C. H. Marriott, J.P., and John Tweedale, aided by the Dewsbury Chamber of Commerce and the Dewsbury Tradesmen's Association.*

"The building is complete and compact, and comprises Municipal and School-Board Offices, Borough Court, Police Offices and Cells, Victoria Hall, calculated to seat 1,100 persons, the Exchange Hall, and the Mayor's Reception and Banqueting room.

"The Mayor invites us under his guidance to inspect it, and to mark the significance of its symbolism, which he will point out and explain: we shall thus be able to realize what the Masons of to-day produce, and mentally to compare it with the work of our brethren of mediæval and antient times.

"At the Masonic Elections in London, on the 31st Oct. and 1st Nov. last, we managed to secure the election of one boy and two girls, though at a considerable expense of voting power.

"The Wakefield and the Bradford Masonic Literary Societies commence their lecture sessions next week. At Wakefield, on the 12th,

* Bro. John Wormald's window in the centre represents Paulinus preaching here, A.D. 627. In the side lights are Edwin King of Northumbria, and his Queen Ethelburga, the latter of whom is said to have introduced Christianity into this neighbourhood. The whole is surmounted by Bro. Wormald's coat of arms.

Mr. Marriott's window presents the coats of arms of the Lords of the Manor of Dewsbury, from the time of Edward the Confessor (1042—1066) down to Mr. Marriott, 1824.

In Mr. Tweedale's window is a beautiful female figure, symbolising Science. Above is the Tweedale coat of arms, and at the foot, a view of Dunford Bridge reservoir.

In that put in by the Chamber of Commerce is a female figure, representing commerce, with the device PER-MARE-PER-TERRAS.

The Tradesmen's Association window is filled with devices, representing the different trades of the town:—Chemists, Tailors, Drapers, Wine Merchants, &c.

Companion R. F. Gould, P.M. Lodge *Quatuor Coronati* 2076, P.G.D. of England, author of the 'History of Freemasonry,' etc., etc., will deliver a Lecture entitled 'The Degrees of Pure and Antient Freemasonry.' So eminent a writer and historian will, I doubt not, have a cordial and fraternal reception.

"I cannot close this address without reminding you of the death of the late Pro-Grand First Principal. You all know how excellently he discharged the duties of his office in the Royal Arch, and that anything he had to do, was well done.

"I therefore as Acting First Principal propose, that there be recorded on the minutes of this Prov. Grand Chapter, an expression of the great grief of its members at the loss Royal Arch Masonry has sustained by the death of the Earl of Carnarvon.

"Companions, I ask all of you to help the executive of this Prov. Grand Chapter to maintain the 38 Chapters in prosperity, and to induce every P.M. to be exalted in one or other of them.

"Thanking every Companion in Dewsbury for this day's reception and with the assurance of my respect and affection towards each one of you personally, I pray Jehovah may grant you years and years of health and life to enjoy and witness the benefits you have individually and collectively conferred, as good citizens, and exalted Masons, upon your town and county, to the glory of God and the benefit of your fellow townsmen."

PROVINCIAL GRAND CHAPTER AT KEIGHLEY.

CENTENARY OF *JUDEA* CHAPTER No. 265,

6th MAY, 1891.

The interest attached to the Convocation of Prov. Grand Chapter at Keighley, on the 6th May, 1891, is of two-fold character. In the first place, it was the celebration of the Centenary of the *Judea* Chapter, and secondly it was the last* Masonic appearance made by the Rt. W. Prov. G. Master and G. Superintendent of W. Yorkshire.

The entire number of Chapters as published in the Grand Lodge Calendar for this year (1892) amounts to between 740 and 750. Of

* In the sense that Bro. Tew's health has prevented him attending Masonic meetings for a considerable time.

these only 14 are distinguished by the letter "C" which shows that these only have been able to prove an unbroken record of meetings for 100 years and are entitled to, and have obtained their Centenary Charters. Of the 14, *Judea* is one, the last it is true, but yet one, and what is more, no other Chapter in West Yorkshire can claim that distinction.* The position of Chapter No. 265 is therefore unique. Other places appear to have had Charters of earlier date than that of *Judea*, but there has been some break in the continuity for a period of years, which has prevented them establishing their position and thus though possibly, originally older, they remain without the Centenary distinction.

The full name of the Community at Keighley seems to be the *Judea Chapter of the Holy City* and the original Charter dated 24th February, 1791, is still in the possession of the Companions.

E. Comp. Thos. Wm. Tew whose desire to promote Royal Arch Masonry is second only to his interest in that of the Craft, knowing all the circumstances, did not fail, though in but indifferent health, to attend this remarkable Convocation. He here gave an Address, up to now the last of his public utterances. As this is an exceptional, very exceptional case, I shall give a few extra particulars taken from the minutes of Prov. G. Chapter.

This closes the part devoted to the Royal Arch. There are many more Addresses, but those, I have given, are of a representative character and I don't think the addition of others would in any way enhance the value of this portion of the book.

The Address, which follows, is also taken from the Minutes, so that it will doubtless have been abbreviated. The MS. has not reached me.

At a Convocation of Grand Chapter, holden in the Sale Rooms, Low Street, Keighley, on Wednesday, 6th May, 1891, at 3.0 p.m., by the invitation of Chapter *Judea*, No. 265.

PRESENT:—

M. E. Comp. Thos. Wm. Tew, J.P.	P.Z. 495	Past G. Prin. Soj., Grand Superintendent
„ Dr. T. C. Smyth	P.Z. 1042	P.G. Ass. Soj. ... Prov. G. H.
„ Thos. R. Vaux	P.Z. 208	as Prov. G. J.
„ Frederick Laxton	P.Z. 275	P. Prov. G. J.

* Chapter 275, *Ierserance*, will this year (1892) apply for a Centenary Charter

M.E. Comp.	Henry Smith	P.Z. 387	Prov. G. S. E.
"	Mark Newsome, J.P.	P.Z. 1214	P. as. Prov. G. S. N.
"	John E. Wordsworth	P.Z. 904	Prov. G. Treasurer.
"	John Gerrard	P.Z. 154	Prov. G. Registrar.
"	Thomas Richards	P.Z. 208	Prov. G. Prin. Soj.
"	George Hill	P.Z. 304	Prov. G. 1st Asst. Soj.
"	Edwin Lee	P.Z. 265	Prov. G. 2nd Asst. Soj.
"	Charles Crabtree	P.Z. 600	P. Prov. G. Soj.
"	Christopher T. Rhodes	P.Z. 448	P. Prov. G. Soj.
"	Thomas Riley	P.Z. 1001	P. Prov. G. Soj.
"	Reuben Williamson	P.Z. 521	P. as Prov. G. Sword Bearer.
"	Robert Drake Kendall	P.Z. 1283	P. Prov. G. Sword Bearer.
"	H. C. Pickersgill	P.Z. 837	Prov. G. Standard Bearer.
"	Frederick Wm. Turner	P.Z. 265	P. Prov. G. Standard Bearer.
"	J. W. Moneckman	P.Z. 600	PP.G. Soj. as Prov. G.D. of Ceres.
"	John Spencer	— 265	Prov. G. Asst. D. of Ceres.
"	W. F. Smithson	P.Z. 1001	P. Prov. G. D. of Ceres.
"	Sydney T. Steele	P.Z. 380	P. Prov. G. D. of Ceres.
"	Tudor Trevor	Z. 306	P. Prov. G. D. of Ceres.
"	Thomas Admiral Marsh	H. 1001	Prov. G. Organist
"	George F. Carr	Org. 289	P. Prov. G. Organist.
"	Herbert G. E. Green	P.Z. 1019	Prov. G. Asst. S. E.
"	Samuel Barrant	Janitor 304	Prov. G. Janitor.
"	John Henry Roper	P.Z. 265	as Prov. G. Steward.
"	John Thrippleton	P.Z. 306	Prov. G. Steward.
"	William W. Seed	P.Z. 265	as Prov. G. Steward.
"	James Jenkin	P.Z. 904	Prov. G. Steward.

Also Principals, Past First Principals, and Companions of the following Chapters, viz.: 61, 154, 208, 264, 265, 275, 289, 290, 302, 304, 306, 307, 337, 380, 387, 448, 495, 521, 600, 837, 904, 1001, 1019, 1042, 1214, 1283, 1513.

Apologies for absence were received from the following Prov. G. Officers, viz. :—E. Comps. Rawson Kelley, P.Z. 258, Prov. G. J. ; Fredk. Whiteley, P.Z. 61, Prov. G. S. N. ; and H. T. Gardiner, P.Z. 458, Prov. G. Steward, and about 150 Companions.

M. E. Comp. Thos. Wm. Tew, J. P., Grand Superintendent and Officers entered at 3-15, and Provincial Grand Chapter was opened in ample form.

The Grand Superintendent was saluted.

The Prov. G. H. and J. were saluted.

The minutes of the meeting held at Dewsbury, on Friday, 7th November were presented for confirmation, when it was moved, seconded and resolved, "that they be taken as read and confirmed."

The M. E. Grand Superintendent then delivered the following Address :—

"Companions,

"My first duty to-day is to acknowledge the very kindly reception which the Companions of this Convocation have accorded to the Provincial Grand Chapter of West Yorkshire, and to assure you how greatly your salutation is appreciated by your Superintendent and the Executive, as well as by the present and past Grand Officers of this Province.

"It is a subject of congratulation to us to see such a strong muster of Companions, in spite of the influenza epidemic which has been, and still is passing over this county; a disease, I regret to say, which has caused much suffering to many of us, and carried off many eminent personages.

"Let us, with humble hearts, pray the Lord Jehovah, that of His tender mercy it may please Him, to assuage the sickness wherewith we have been and are so sorely afflicted, and to restore the voice of joy and health into our dwellings.

"Being the Annual Meeting, my next duty is to place before you the state of the Chapters under my superintendence.

"In the Province there are thirty-eight Chapters—two not working. Of Z.'s and P.Z.'s there are 363, and of Companions there are 1,212; whilst during the year we have lost many members by death—no less, alas! than 33.

"Such names as those of Companions Tozer, John Batley, Major

R. W. Moore, Alfd. Williamson, Dr. Bartolomé, and Robert Craig, are still familiar to our ears, and we miss them from our midst.

"Their charitable works will long linger in our memories, and encourage us to leave, like each of them, an honoured name, and stimulate us to follow in their footsteps of virtue, piety, and benevolence.

"From deaths our numbers have decreased somewhat. They are less by eight Companions than on the 3rd May last; and our balance of income is 17s. less than in 1890. Income for the year 1890-1 was £89 19s. 1d.; balance in bank, £199 17s. 3d. But this Chapter has had exceptional calls upon its resources, viz., Library, £5; Standard, £10 10s.; Girls' School Window, £13; Boys' School Grant, £21.

"I beg to remind you of the most agreeable meeting we had in Dewsbury, on the 7th of November last, and how cordially this Chapter was received by the Mayor, Companion George Clay; how we were shown over that masterpiece of construction, the new Town Hall; and how its symbolism was carefully explained to us.

"This is the 52nd meeting of the Provincial Grand Chapter, and it has not hitherto assembled at Keighley. We have come here to-day for a particular purpose, unique in West Yorkshire, namely, to celebrate the 100th year of the unbroken history and continuous meetings of the *Judea* Chapter, No. 265 on the roll of the Supreme Grand Chapter of England.

"It has afforded Prov. Grand S.E. and myself much pleasure to promote a memorial from the Companions of the Chapter of *Judea* praying for a charter authorising them to wear a Centenary Jewel, in accordance with the Royal Arch Regulations, rule 102.

"At the Quarterly Convocation of 'Supreme Grand Chapter,' held on Wednesday the 4th February, this Chapter proved an uninterrupted existence of 100 years, and the Committee having recommended that the prayer thereof be granted, this Charter was duly confirmed by supreme Grand Chapter, and dated 23rd February, 1891.

"I shall shortly ask the Provincial Grand Registrar to read this document, and then hand it over to the Z. of *Judea*, to be by him transmitted to his successors in office, and preserved amongst the archives of this Chapter.

"I hope this warrant and charter may both be photographed, and these copies added to that volume of the charters of the Chapters of

this Province, which Companion W. Watson is labouring to complete; so that, even if fire destroy the originals, as it has done those of the *Aire and Calder* Lodge and Chapter, Goole, copies of these priceless documents will be preserved in our library at Wakefield for future reference.

"The original warrant of '*Judea*' Chapter is dated 24th February, 1791, and the first meeting was held at the *Devonshire* Hotel, at Keighley, on the 1st May, 1791.

"The names of the founders thereon are Joseph Tempest, Z; Thomas Dawson, H; Thomas Teal, J; William Robinson, Edward Dixon, David Bairstow, Thomas Fox, Jeremiah Parker, Richard Hattersley, William Iveson, and John Binns.

"Another circumstance to be recorded is, that Companion Edwin Lee is Z. again this Year,—it being the wish of the Companions that he should occupy the First Principal's Chair; and further, that all the other Officers of '*Judea*' Chapter, including the Janitor, are P.Z.'s of No. 265.

"This meeting of Provincial Grand Chapter, under this banner, is one of rejoicing: we offer therefore our congratulations and felicitations to every Companion in No. 265, on its existence of 100 years;—on the endurance of the Chapter;—on the progress it has made;—on the work of charity it has done;—on the good example it has set of 'Peace and Goodwill' to all around. May it remain, as long as this Provincial Grand Chapter exists, one of the most useful, successful, and loyal Chapters on our roll!

"This Chapter now musters about 40 Companions, but I have no doubt this number will be increased after the events of to-day.

"In testimony of my good-will, I have asked the Z., Companion E. Lee, to present to me each one of his Officers, beginning with himself, in order that I may fasten the Centenary Jewel of the Order upon his sash.

"My fervent desire and aspiration to each one of you is, that you will wear this Jewel as a token of the esteem of your Grand Superintendent. Go to your several avocations, and remember Masonry is that grand and universal *science*, which includes all others, but more especially that which teaches the knowledge of ourselves, and the duties incumbent on us as men, and Royal Arch Masons; and may the God of Abraham,

of Isaac and of Jacob be with you and prosper you wheresoever you sojourn ;—whether in Egypt, Sinai, Babylon, Rome or Judea,—the latter symbolical of the ‘Land of Knowledge.’

“In whatever land your lot may be cast, your song being of Judah, signifying ‘Praise,’—follow well the ensign of this tribe—the Lion, the symbol of strength ; ever march in the van of civilization, and on the east front of the symbolical Tabernacle. Keep ever in mind, the mysterious and omnific Word, the Name of the Supreme Being, in order to comprehend his great attributes and character, as Jehovah, the Divine Creator, Governor and Redeemer of Mankind.”

E. Comp. John Gerrard, P.Z., 154, Prov. G. Registrar, having read the Centenary Warrant of the *Judea* Chapter, the Grand Superintendent formally presented it, along with Centenary Jewels, to E. Comp. Edwin Lee, Z., and the other Officers of the Chapter.

Moved by E. Comp. Tudor Trevor, Z. 306, seconded by E. Comp. Fredk. Laxton, P.Z. 275, and resolved, “That this Provincial Grand Chapter desires to record its pleasure and satisfaction at seeing the M.E. Grand Superintendent, Thomas W. Tew, Past Grand Prin. Soj. of E. in his place at this annual Convocation, and its earnest prayer that he may be blessed with many years of renewed health.”

Moved by E. Comp. Dr. T. C. Smyth, P.Z., Past Grand Soj., seconded by M.E. Comp. Tew, Grand Superintendent, and resolved, “That this Grand Chapter desires to place on record its deep sense of the great loss the Craft as well as the Church has sustained by the death of the Most Rev. Bro. William Connor Magee, D.D., Archbishop of York.”

Moved by E. Comp. Smithson, Past Grand Standard Bearer, England, seconded by E. Comp. T. W. Embleton, P.Z. 1513, and resolved, “That a hearty vote of thanks be accorded to the Z. and Companions of *Judea* Chapter No. 265, for their kind invitation and excellent arrangements.”

Prov. G. Chapter was closed at 4.45 p.m.

PROVINCIAL GRAND CHAPTER OF WEST YORKSHIRE.

DATES AND PLACES OF MEETINGS.

1858...May	5...Dewsbury	1877...Nov.	7...Huddersfield
1858...Aug.	4...Dewsbury	1878...Oct.	30...Sheffield
1858...Nov.	3...Dewsbury	1879...April	21...Uppermill
1859...May	18...Heckmondwike	1879...Nov.	5...Leeds
1859...Oct.	5...Huddersfield	1880...May	18...Bradford
1859...Nov.	2...Bradford	1880...Nov.	3...Halifax
1860...May	2...Leeds	1881...May	4...Wakefield
1860...Nov.	7...Halifax	1881...Nov.	2...Huddersfield
1861...Nov.	6...Bradford	1882...May	17...Sheffield
1862...May	28...Huddersfield	1882...Nov.	8...Leeds
1862...Nov.	5...Dewsbury	1883...May	10...Pontefract
1863...May	27...Heckmondwike	1883...Nov.	7...Dewsbury
1863...Dec.	23...Leeds	1884...May	24...Leeds
1865...Oct.	5...Halifax	1885...Aug.	24...Huddersfield
1867...Jan.	2...Sheffield	1886...May	10...Barnsley
1870...Nov.	30...Bradford	1886...Nov.	24...Wakefield
1871...May	31...Halifax	1887...April	30...Leeds
1871...Nov.	8...Huddersfield	1887...Nov.	2...Sheffield
1872...May	1...Leeds	1888...May	2...Rotherham
1872...Nov.	13...Wakefield	1888...Nov.	21...Bradford
1873...May	28...Sheffield	1889...May	1...Harrogate
1873...Nov.	19...Bradford	1889...Nov.	13...Huddersfield
1874...May	20...Halifax	1890...May	3...Leeds
1875...Nov.	10...Dewsbury	1890...Nov.	7...Dewsbury
1876...May	3...Leeds	1891...May	6...Keighley
1876...Nov.	15...Bradford	1891...Nov.	13...Halifax
1877...May	2...Leeds	1892...May	11...Sheffield

ROLL OF CHAPTERS IN WEST YORKSHIRE, 1892.

NOTE.—The dates given are, in the earlier cases, those of Charters of Confirmation.
The Returns are to 31st January, 1891.

No. in Grand Chapter.	Name.	Town.	Date of Warrant.	No. of Members.
61	<i>Sincerity</i>	Halifax	1850	47
139	<i>Paradise</i>	Sheffield	1820	96
154	<i>Unanimity</i>	Wakefield	1865	17
208	<i>Three Grand Principles</i> ..	Dewsbury	1842	73
242	<i>Magdalen</i>	Doncaster	1820	36
258	<i>Amphibious</i>	Heckmondwike ..	1883	41
264	<i>Nelson of the Nile</i>	Batley	1883	21
265	<i>Judea</i>	Keighley	1822	39
275	<i>Perseverance</i>	Huddersfield ..	1822	38
289	<i>Fidelity</i>	Leeds	1819	42
290	<i>Prosperity</i>	Huddersfield ..	1822	44
296	<i>Loyalty</i>	Sheffield	1821	68
302	<i>Charity</i>	Bradford	1822	49
304	<i>Philanthropic</i>	Leeds	1863	46
306	<i>Alfred</i>	Leeds	1819	33
307	<i>Good Intent</i>	Hebden Bridge ..	1826	20
308	<i>Affability</i>	Todmorden	1821	16
337	<i>Confidence</i>	Uppermill	1839	26
380	<i>Integrity</i>	Morley	1867	11
387	<i>Moravia</i>	Shipley	1835	23
448	<i>Regularity</i>	Halifax	1864	38
458	<i>Aire and Calder</i>	Goole	1885	26
495	<i>Wakefield</i>	Wakefield	1848	49
521	<i>Truth</i>	Huddersfield ..	1865	30
600	<i>Sincerity</i>	Bradford	1853	45
603	<i>Zetland</i>	Cleckheaton	1885	—*
652	<i>Industry</i>	Holmfirth	1883	21
750	<i>Friendship</i>	Cleckheaton	1885	—†
827	<i>St John</i>	Dewsbury	1870	17
837	<i>Marquess of Ripon</i>	Ripon	1874	22
904	<i>Phoenix</i>	Rotherham	1886	21
1001	<i>Harrogate and Claro</i> ..	Harrogate	1886	29

* The last return of this Chapter was in 1888, and the then number of members was 13.

† I am informed that the Chapter has not yet met.

No. in Grand Chapter.	Name.	Town.	Date of Warrant.	No. of Members.
1019	<i>Sincerity</i>	Wakefield	1879	24
1042	<i>Excelsior</i>	Leeds	1885	27
1214	<i>Scarboro'</i>	Batley	1874	16
1283	<i>Ryburn</i>	Sowerby Bridge	1878	17
1462	<i>Wharfedale</i>	Penistone	1882	16
1513	<i>Friendly</i>	Barnsley	1880	45
<hr/>				
2069	<i>Prudence</i>	Leeds	1892	1229
974	<i>Pentalpha</i>	Bradford	1892	—
408	<i>Brunswick</i>	Haworth	1892	—

KNIGHTS TEMPLARS, ROSE CROIX AND OTHER DEGREES.

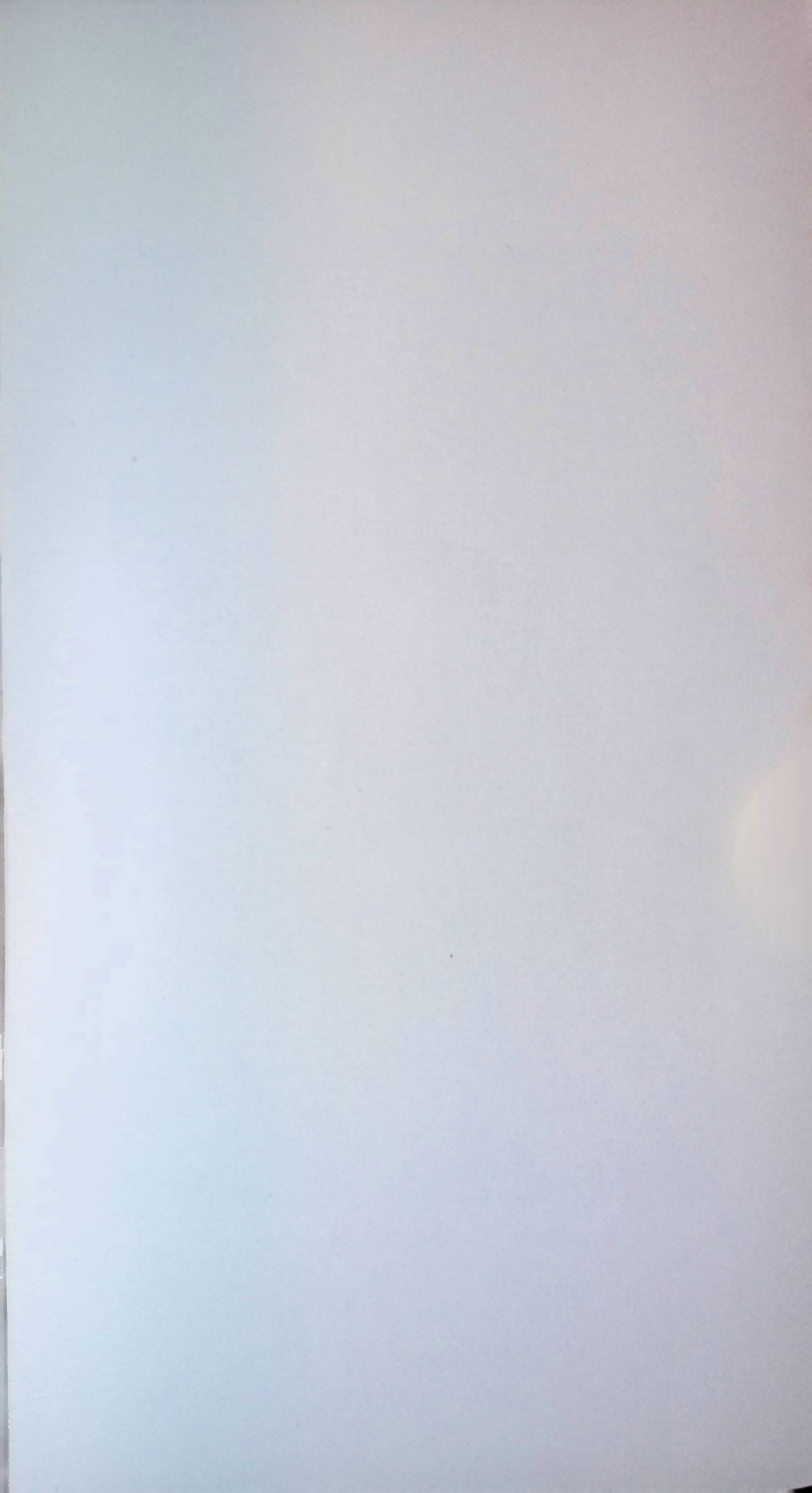
Bro. Thos. Wm. Tew was installed a Knight Templar in the *Fearnley* Preceptory No 39, Dewsbury, on the 23rd of August, 1865.

On the 20th February, 1882, when Deputy Prov. G. Master of West Yorkshire, he was installed Eminent Preceptor of the Preceptory of *Faith*, Bradford.

It is not my intention to attempt to trace Bro. Tew's career in what are called the higher grades. Amongst the many certificates which have come under my notice, besides those of the Knights of St. John of Jerusalem, Palestine, Rhodes and Malta, are the Red Cross Knights of Babylon and the Rose Croix Chapter.

On the 14th July, 1882, Bro. Tew was made Very Eminent Prior of West Yorkshire and on that occasion delivered an Address. With his wonted energy, having consented to hold this important office, Bro. Tew at once applied himself diligently to revive expiring preceptories and stimulate failing ones. In this duty he was ably and consistently supported by a devoted band of followers, and the result is, that there are now eight preceptories in West Yorkshire with a membership not far below 200.

I propose to give one or two of the Addresses which were delivered by the Very Eminent Prior between the years 1882 and 1889 without further preliminary or explanatory remark. The first is his Installation Address.





JOHN DUNNING KAY, P.M., P. PROV. G.D.,
SUB-PRIOR OF WEST YORKSHIRE.

The United Religious and Military Orders of the Temple and Malta.

In hoc Signo Vinces.



PROVINCIAL GRAND PRIORY OF WEST YORKSHIRE.

Under the BANNER of the *Faith* PRECEPTORY, No. 13,
Bradford, July 14th, 1882.

ADDRESS

OF

SIR KNIGHT THOMAS WILLIAM TEW, J.P.,

ON THE OCCASION OF HIS

INSTALLATION AS THE VERY EMINENT THE PROVINCIAL
PRIOR OF WEST YORKSHIRE.

“Very High and Eminent the Great Sub-Prior, and Sir Knights,—

“Among the perplexities incidental to life, no event since the 21st April, 1875, when Sir Henry Edwards, the Provincial Grand Master of West Yorkshire, appointed and invested me as his Deputy in the Provincial Grand Lodge of West Yorkshire, could have filled me with more anxiety than the notification of the Very High and Eminent the Great Prior of England and Wales, Earl Lathom, which was transmitted on the 19th May and the 10th June, by the Very High and Eminent, the Great Sub-Prior, Colonel Shadwell H. Clerke, that the Preceptor of the *Faith* Preceptory, No. 13, Bradford, was to be appointed Provincial Prior of this Province of West York, as successor to the late Sir Knight John Fisher.

“On the one hand I was summoned by the Very High and Eminent, the Great Prior of England and Wales to tread in the footsteps of the late Provincial Prior, whose death we all lament ;—a voice from one who is better known to us as Lord Skelmersdale, we can never hear but with esteem, respect, and veneration :—and, on the other hand, the feeling conveyed to me by Colonel Shadwell H. Clerke, that this summons, if obeyed, would not be unacceptable to the Preceptories of West York, induced me to listen to the complimentary proposals.

"This summons I, at first, hesitated to comply with. The difficulty of the trust, to which Lord Lathom would call me, was sufficient to awaken scrutiny into my qualifications as Provincial Prior, and could not but overwhelm with reluctance one, who, inheriting inferior endowments from Nature, compared to more gifted men, ought to be peculiarly conscious of his own deficiencies.

"In this conflict of duty to the Deputyship of Provincial Grand Lodge, to Provincial Arch Chapter, and to the Preceptory of *Faith*, all I dare aver is, that it has been my faithful study to collect my duty from a just appreciation of every circumstance by which it might be affected; and all I dare to hope is—that in reluctantly accepting this additional task, I have been swayed by a grateful remembrance of your hearty co-operation in former offices, and by an affectionate sensibility of this extraordinary proof of the confidence of the Brethren, the Arch Masons, and the Sir Knights of this fastidious Province.

"Such being the impressions under which I have obeyed the summons of Lord Lathom, it would be peculiarly improper for me to omit, at this ceremony of my installation, and in this my first official act of an address, my fervent supplication to the Most High, who rules over the universe, who presides over councils, and whose providential aids can supply every defect, that He may give me that wisdom and strength of mind, and justice of character, and ability of organisation, to execute with success the new functions allotted to my charge this day.

"In tendering this homage to the Great Architect of the Universe, I hope and believe I may assure myself, that it expresses the sentiments of Yorkshire Sir Knights, not less than my own.

"No order or society of men can be more bound to acknowledge and adore the Great Author of every public and private good, than the members of the Craft in general, and the Sir Knights of the 'United Religious and Military Orders of the Temple and Malta.'

"These reflections, arising out of the anxious perplexity in which the summons of Lord Lathom, the Very High and Eminent Great Prior of England and Wales, has placed me, have forced themselves too strongly on my mind to be suppressed here.

"Your presence to-day in such large numbers to greet the Grand Secretary of the Grand Lodge of England and Great Sub-Prior, the Provincial Prior of East Anglia, the Provincial Prior of Dorset, and

the Past Grand Deacon, on this, I believe their first visit, like the recent one of H.R.H. the Prince of Wales, to this part of Yorkshire, exhibit your loyalty to these eminent Officers of the Craft, and of these Orders; and I feel that I may venture to interpret this brilliant gathering under the ARCH OF STEEL, as an evidence of the future and renewed prosperity of these Orders in this Province.

"And now, passing to the occasion of your doing me this honour, let me briefly advert to the circumstances which have necessitated this gathering.

"It was only on the 20th February in this year, in this very Masonic Hall, where Provincial Grand Lodge has met over and over again since the Constitution, in 1823, of West Yorkshire into one Province, that the Sir Knights of the Preceptory of *Faith*, No. 13, elected the Deputy Provincial Grand Master of this Province, their Eminent Preceptor.

"I thought then that Sir Knight C. J. Banister had largely added to my perplexity and anxiety in installing me to this very important office for this year. But I anticipated not this greater change; neither could the other Preceptories.

"Our then Very Eminent Provincial Prior, Sir Knight John Fisher was at that time alive and apparently in the enjoyment of reasonable health, for his age, which was but 55 years.

"By a singular coincidence of date, he had been installed at Halifax on the 20th February, 1871, as Provincial Prior of West Yorkshire.

"He departed this life on Wednesday, May 3rd, 1882; and on the 8th of that month, the Sir Knights, with various members of the Craft, accompanied his remains to their last resting-place, with every manifestation of sorrow and regret.

"He was a Justice of the Peace for the borough of Halifax, as well as financial administrator of the Halifax Joint Stock Bank, and took a prominent part in many offices besides.

"This varied active life, cut short in its prime, left the Preceptories of the Province, for the time being, without a governing Prior.

"I may say that I have been acquainted with our late Very Eminent Prior since I was installed into the *Fearnley* Encampment, Dewsbury, on the 23rd August, 1865.

"That Encampment is now, alas ! in abeyance. Would to God that a certain Sir Knight could be induced to hand over the regalia of No. 39 to those who once so nobly, in Nelson's time, kept it prosperous.

"Let me remind this Preceptory that I am, I believe, the Fourth Prior of West York ; for—

Dr. Fearnley was installed	...	...	...	1860
Dr. Senior	"	...	...	1866
John Fisher	"	...	...	1871
T. W. Tew	"	...	...	1882

"Our late Prior seemed to me to be actuated by one paramount duty :—he was careful of time, and he seemed to husband it well. He let not a day go by uselessly, or without extending his range of knowledge in his various vocations ; and was resolved to act his part well. And thus it was, by tact, by study, by observation, by practice, and by assiduity he gained a commanding position in the various degrees of the Craft in this Province, in the local concerns of his town, and in the administration of its public affairs.

"The loss of the influence for good of our late companion in arms upon the Craft and his district, is keenly felt by all who knew him.

"I have selected for especial praise those characteristics of his life which impressed me most, and which I thought most suitable to mention on this occasion. I desire not to offer a funeral address to the memory of our late Prior, but to render homage where homage is due. This is my commendation of his qualities, and his Masonic and public usefulness ; and I am sure that in your hearts, as Christian Knights, you will unite with me in this brief eulogy of our departed Commander, and pardon me for recalling two other names no longer amongst us—John Greenwood the oldest Craftsman in England, whose devotion to the craft for 60 years of his life, has endeared him to the entire Masonic Body in the Province of West Yorkshire, and Sir Knight Thomas Perkington, both of Halifax.

"Believe me not to be an intellectual craven if I have perplexed myself with the thought, that I cannot excel the doings of those gallant Knights in this Province, who have preceded me, such as Sir Knights Fearnley and Shaw.

"Had Shakespeare thought thus, I know he would not have excelled Sophocles. Had Ivanhoe thought thus, the famous tournament

might have had a different consummation. Had the nephew of the renowned Pope Julius III., Grand Master Peter de Monte, thought thus, the battle of Lepanto might have been won as a victory for the Turks, and not for the Christians.

"Yet I, like John de la Cassière, Grand Master of the Order in 1572, know full well, that if the position conferred upon me be one of honour, it is one also of difficulty. I have to fulfil large expectations. I have to resuscitate the suspended Preceptories in this Province out of the eight on our muster roll for West York.

"True courage says 'The laurel is never sere;' 'Its leaves are ever green.' The Priors who have gone before me I hope have not carried all the laurels with them to their tombs! Some, I hope, still flourish, if not in abundance. The bright examples of those who fought and died at Malta, or in England in the days of old, as well as of him who, at Halifax, went to an early grave on the 3rd May, must not deter, but nerve me for fresh duties, and, with your co-operation, I will try, not only to discharge all the offices of this high and important position, but also to merit your esteem and approbation, and, if possible, obtain your satisfaction.

"Most sincerely do I subscribe to the Statutes of the Masonic Knights Templars, as altered, or added to, or amended since December 9th, 1864.

"I acknowledge fealty to the Most Eminent and Supreme Grand Master, and to the Very High and Eminent, the Great Prior of England and Wales, and their successors; and with the help of the Provincial Officers, Acting Constables and Marshals, will support the By-laws of the Provincial Priory of West York, which are still in force, and were approved by Alexander Staveley Hill, the Chancellor, 7th May, 1871; and I will use my utmost efforts to make them operative amongst the Eight Preceptories, and the 150 Sir Knights, on the roll of this Province.

"That we may not succeed in the resuscitation of all the Preceptories is quite probable; but should even partial success attend our efforts, then, perplexities and anxieties would in some measure be dissipated; and should you ever bid your new Prior to retire, or vacate his office, or should death remove him to the world beyond the grave, may I, and those who will guide me with their council and advice, I say, may we all carry with us into private life, or to the grave, the fraternal

esteem of faithful allies and Sir Knights, and a few leaves of the laurel crown be ours to wear in peaceful solitude, or be cast with garlands into our graves.

"I cannot quit this opportunity in this address without expressing the gratification accorded to this preceptory of '*Faith*,' No. 13, in Bradford, by the visit of the Great Sub-Prior of England, the Captain General, the Lieutenant General, and the Past Grand Deacon, to West Yorkshire, and other eminent Sir Knights from many other Provinces, viz.:—N. and E. Yorkshire, Lancashire, Malta and Tunis, Stafford and Warwickshire, Durham and Berwick-on-Tweed, Cheshire, Derby, etc., and Sir Knight C. J. Banister, of Northumberland, Durham, and Berwick-on-Tweed. We thank them, one and all, for the honour they have conferred upon us by their presence in Bradford, and for the opportunity afforded us of giving them, to the best of our ability, an enthusiastic and cordial Yorkshire welcome.

"The trouble they have been put to in travelling some 400 miles from the Metropolis and back, is sincerely appreciated by us, and I firmly believe will stimulate an interest in the different lodges, which may induce the Brethren to take this most Christian Degree.

"The members present here to-day will tell them of the overwhelming evidence of our loyalty and affection to the National Grand Priory.

"My personal obligations are due to many other Sir Knights, who, at much personal inconvenience, are assisting at this Installation; especially to those of this preceptory who have acted as a Committee of management, and for the use of this Masonic Hall.

"My unbounded obligations are also due to the Preceptory of *Fidelity*, which numbers 27 Sir Knights, for their prompt resolution in wishing the ceremony to be held at Leeds.

"I thank the Sub-Prior, Sir Knight C. L. Mason—upon whom much of the Provincial work will fall—for the readiness with which he placed his services at the disposal of this Province; and to Sir Knights Fourness, Smithson, Beck, and others, for their magnanimous conduct.

"I thank Sir Knight Drury, and the Sheffield Sir Knights for their disinterested approbation of my appointment; and I hope so gifted and accomplished a Freemason as Sir Knight Drury will rally others on the banks of the Sheaf and Don around him; and that the 19 Knights of

De Furnival will be able to have their warrant and their Preceptory now placed in continuous, active, working order.

"I must not engross your patience, and trespass on your indulgence longer than to remark as the best token of the appreciation of the acts of our late Prior, that I desire, with the concurrence of all present, to re-invest or re-appoint his officers again in the Provincial Priory of West York, until the annual meeting in November, when it was his desire that the invitation of *Fidelity*, Leeds, should be accepted, and 'when new Great Officers and Officers of Provincial Priory shall be appointed and invested thereat.'

"This policy will cause no break in the continuity of action of the Preceptories, and I hope may meet with the approbation of the Constables and Marshals of this Division of this Riding, of the United Order of the Temple and Malta, in England and Wales.

"Time does not allow me to dilate on what is one of the most interesting, perplexing, and mysterious questions in the civil and ecclesiastical history of this country, and how far the Templars—whether as a religious order, or as individuals—were guilty of those offences with which they were charged at Lincoln in the year 1310; and before other judicial tribunals held for a similar purpose in France, Spain, Scotland, and Ireland.

"You know the famous Bull of Boniface the VIII. May we not suppose that the vigorous spirit of the intrepid Grossetête had its influence on the councils of England, after his death, and that the learning of the successors of Simon de Monte, and of others who gave lectures on theology and ecclesiastical history at Lincoln and elsewhere, supplied the reigning king and the barons of England with their powerful arguments against the usurpations of Rome, and enabled one of the greatest of the Plantagenets to prepare the way for the Tudors in emancipating the Church and realm of England from the yoke of Rome.

"The reply just published to the Bull of excommunication of Pope Benedict XIV., by the Provincial Grand Prelate, K.T., of West York, the Rev. W. C. Lukis, offers reflections on this matter.

"But the misfortune of the Templars was their then opulence, and their exemption from ecclesiastical discipline. They were ruined by their privileges and prosperity, which sapped the foundations of their antient

hardihood, and engendered pride, insolence, luxury and licentiousness, and exposed them to the cupidity and envy of such a rapacious and ambitious sovereign as Philip the Fair of France, who, strengthened by Papal authority, employed Edward the II. of England for arraigning, torturing, plundering, and suppressing the Templars in London, York and Lincoln.

"Still, the Order of the Knights Templars was suppressed by the Roman Pontiff in the Council of Vienna.

"It is a remarkable fact that Pope Clement V., the King of France, and Edward the II., all came to miserable ends.

"Now this history is instructive to ourselves. It warns us against internal degeneracy or contented indifference. As the Great Sub-Prior has pointed out, the Order in West York languishes. No great Order is ever destroyed except by itself. It is the same with an Institution. The calamities of dissolution arise to both from a spirit of negligence, indifference, selfishness and apathy.

"The history of Orders, of Churches, Monasteries, Charities and Colleges in England affords abundant evidence of this truth : and while we recognise the just judgments of God, exercising His own Divine attributes, even by means of human sins and infirmities, such as those committed by the monarchs of France and England ; and while we trace the course of God's inscrutable providence in making the act of Pope Clement V., in dissolving the Order of Templars, to recoil on the Papacy, by being used as a precedent for the work of Henry VIII., in dissolving the Monasteries, let us also pause and reflect on the languishing state of the Preceptories of this Province, lest we, by a spirit of worldliness incur a similar fate of obliteration by our own lethargic faults.

"Let us thank God for these historic examples ; and whilst we contemplate the retribution that followed the injustice and cruelty of Clement, Philip, and Edward, and our Grand Master's own execution, who is said to have foretold, with his dying breath, the Divine retribution ;"

* The history of the suppression of the Order of Knights Templars in Europe, the leading spirit in which was Philip IV. of France, cannot, of course, be compressed within the compass of a foot note. Whether the abominable charges brought against them possessed truth or not, certain it is that the persecution they were subjected to, was of the most ruthless character. Some fifty-seven Knights were burned alive in France, 1307, and the Grand Master, James de Molai, with three of his principal officers, after an imprisonment of five years, were also burned to death by a slow fire, suffering horrible tortures. It is said, that when at the stake, de Molai summoned both Pope and King to appear before the tribunal of their God, Clement in 40 days, Philip within four months, and that both the proud prelate and the haughty monarch died within the periods stated. The terrible end of Edward II, of England, in Berkeley Castle, is known (as Macaulay would have said) to every schoolboy.

let us reflect and do all in our power to make this united religious and military Order, what it is designed to be, a sanctuary of the highest degree of symbolic Masonry, peaceful in its sentiments, Christian in its character—denouncing fallen selfish human nature, and fighting against the world, the flesh, and Satan. Meeting in the name of our Great Master to unfold His banner as the Prince of Peace; to enjoy the wondrous privilege of proclaiming the principles of His government—Justice, Mercy, Charity and Truth; to lay, even in these perplexing, anxious, and troublous times, if it be now possible, with enigmatical darkness overshadowing the nations—another stone in the building of the Temple of Concord; let us make our Preceptories sanctuaries of Christian Church principles—models of liturgical order, schools of sound philosophy, seminaries for the learned to congregate, seats of Masonic counsel and policy, and a source of Christian life.

“Let us shew to the outside world that ‘by our sign we shall conquer,’ and that we seek a share in the enduring treasure of the Divine benediction—‘Blessed are the peacemakers, for they shall be called the children of God.’

“Once more, I thank you all, most sincerely and cordially, for this high mark of your confidence.”

PRIORY OF WEST YORK.

ADDRESS OF THE VERY EMINENT PRIOR,

28TH NOVEMBER, 1884.

[Given under the banner of *De Furnival* Preceptory No. 66, Sheffield].

“Sir Knights of the Province of West York,

“The duty which is laid upon me to-day of calling you together to assist in conducting the business of this Provincial Grand Priory, is a gratifying one. My address will I fear be prosaic, as I have only to report, since the gathering last June, patient and quiet work done in the different Preceptories, shewing however, the steady progress Templary is making in this Province.

“The Preceptories have met regularly and keep enrolling Knights, and to-day we meet by invitation, under the banner of *De Furnival*, duly constituted by Warrant from the Grand Master of the Royal, Religious, and Military Orders of Knights Templars of England and

Wales and the dependencies thereof. It is one of the revived Preceptories which in 1882, at the period of my exaltation as Grand Prior, was almost *in articulo mortis*.

"Most sincerely can we to-day congratulate the Sir Knights on the progress *De Furnival* has made, and thank them for their invitation to Sheffield.

"I have already used whatever influence I possessed, in advancing this progress; nor can any officer rejoice more than I do in the accomplishment of such a practical result as that of this Province meeting under its banner.

"Your new by-laws have been submitted to me for consideration, and, if I could have made a suggestion, it would have been in reference to Rule VI., that the installation fee, for every Knight be modified, say from five guineas to three, as the higher fee is almost prohibitive to installations, in these days of severe depression; but the statutes prevent any such modification.

"The complete resumption of activity in all the Preceptories, can only be attained by the proper fulfilment of the principles of Templary, and their application to those who are responsible for their working.

"I shall be proud to feel that I have recovered the last of the lost Preceptories. This was the work given me to do, and resting on the conviction of a generous cause, I have had faith that the Order, founded centuries ago, would renew the life in this one branch also.

"Vice-Chancellor Tinkler, on the 9th July, writes to Sir Knight Booth, 'that the prospect of reviving the *Plains of Rama* Preceptory approaches practicability.

"The difficulty arises in paying the arrears. The Chancellor thinks 'that for the old Knights, three in number, to re-open the Preceptory, the Council would doubtless accept such reduction as might be approved and recommended by the Provincial Prior of West York.

"It seems the survivors of the *Plains of Rama* were disposed to pay over two years' subscriptions in order to resuscitate the Preceptory.

"I have recommended this proposal to the Vice-Chancellor, as the best solution of the matter, and the easiest mode of getting the Preceptory out of arrears.

"There was, I believe, some money in hand, belonging to the *Plains of Rama*, and after paying two years' fees to Great Provincial Priory for the surviving members, it is probable there would remain about sufficient to discharge other deficiencies in fittings and paraphernalia.

"On this basis for a compromise, it seems likely, that a satisfactory result will be arrived at without delay, but since this correspondence took place in August, I have not heard whether the Vice-Chancellor, in London, has been satisfied.

"It would indeed be a gratifying accomplishment, if this Preceptory could be, like *De Furnival*, again placed on the active muster roll.

"Assurances will, to-day, be most gladly received, confirmatory of the aspirations embodied in the August communications between myself, the Chancellor, and the *Plains of Rama* Preceptory, Keighley.

"We are honoured to-day by the presence of the Eminent Sir Knight, John Woodall Woodall, the Sub-Prior of North and East Yorkshire, and we welcome him amongst us on this occasion.

"He attended the meeting of the British Association in Canada this Autumn, and he visited the Knights of the *Apollo* Commandery at Philadelphia, U.S. He received a greeting from these American Knights as cordial and generous as that which was given to the Chicago representative by the antient *Ebor* Preceptory No. 1, at York, on the 24th July, 1883.

"These American Knights conferred upon me honorary membership of their Society, and Sir Knight Woodall Woodall kindly conveyed to them my acknowledgments. By such means, our Brotherhood is strengthened on both sides of the Atlantic, and friendships are cemented, which time cannot weaken, or the dividing lines of religion or politics destroy.

"The doctrines, which, as Templars, it is our privilege and duty to promulgate, require the mind to be prepared to receive them, and dwell upon them day by day. They cannot be casually communicated—they must be conferred in all their details, and once received, and in proper form, with due preparation, they will be highly esteemed.

"The object of true Templary is perpetuity. It is to fix the principles upon which we, as Sir Knights live, and hold our conclaves and to lay down the doctrines we desire to promulgate.

"The doctrinal secret ritual of the Order is clear and defined to the mind prepared to receive it, but should only be entrusted to those who seek the truth.

"The founders of the Antient 'Templars' Orders had doctrinal rituals brought with them from the cloisters, into which members were either partially or fully introduced; and they must have held secret conclaves admissible only to a gallant few. What else could these assemblies be for, but to propound and teach the doctrines of the Cross, and the defence of the Cross, by the symbols of the Christian faith, '*In hoc signo vinces*', as revealed once, but through a glass darkly, to the prophets of old, but now made manifest to us, without a veil, through the everlasting writings of the evangelists?

"The true test of Templary is the teaching of the divinity of Christ. It repels all latitudinarian Christianity, as diametrically opposed to the orthodox doctrines of the incarnation and the unity of the Godhead, and condemns any deviation from the true 'land marks' of the antient Templars which we endeavour to represent.

"Our object to-day is to encourage the order throughout the world, and to carry out the work of the Divine Master—love.

"The God revealed to us in all the wonders of creation, is distinctly a God of order, of unity, and of love. The God of the volume of the sacred law, who came to put us back again into harmony with the unity of that wonderful creation, of which we are a part, is also revealed to us as a God of order, and unity, and love.

"We, as Templars, must carry out His work with definite order, following in our conduct towards each other, the law of love, and keeping that unity which God has ordained in nature and in grace.

"There is then no variation in the doctrines and ritual of the order in the United States and in the British Dominions. In the Sovereign Great Priory of Canada, presided over by W. T. B. MacLeod Moore, of Ontario, which so heartily welcomed the Sir Knights of the British Association, 'the governance of the order is there in accord with the other grand bodies of Freemasonry of the United States of America and England, so that perfect equality exists amongst us, and relations of the closest and most intimate nature unite us together in one universal brotherhood, as well as in doctrine as in ritual observances,' and the visit of Sir Knight Woodall, and the British Association for the

advancement of Science, at Chicago and Montreal, is an illustration of this universality of community in love and brotherhood.

"Long may these agreeable reminiscences be perpetuated between England, the United States, and the Dominion of Canada.

"To shew how sensitive the various great priories throughout the world are, to any attack upon their fealty to their own Convents General or to the Prince of Wales, as the Supreme Grand Master of England, it appears incumbent to notice the encyclical letter of the Pope, with reference to the Masonic Orders in general, and the reply of the Grand Lodge of England by the Pro-Grand Master, the Earl of Carnarvon.

"Nearly all the Great Priors have taken cognizance of this letter, which challenges the rights of free association, and I hope this Provincial Priory of West York will enter upon its minutes, as did the Provincial Grand Lodge of West Yorkshire, in October, at Sheffield, a protest against the sweeping denunciations of the Pope's encyclical.

"No further comments of mine, beyond those I made in the Cutlers' Hall, are necessary to point out the extraordinary language used in respect to the aims and objects of the Masonic Fraternities.

"The United States, Canada, and England believe that the *animus* and ignorance shewn by the letter, cannot apply to the orders of the English speaking systems; therefore, they have protested against the charges of the Bishop of Rome.

"Of this, Sir Knights, be assured, so long as the English speaking system confines itself to the pure and simple degrees and statutes of the English rite, no thunders of the Vatican, no opposition of latitudinarian christianity or unorthodox protestantism, can prevail against the principles of true knight templary.

"Our pride and our glory is, that we are soldiers of the cross of Christ, therefore we say,

' Onward christian soldiers,
Marching as to war,
With the cross of Jesus,
Going on before.
Christ the Royal Master
Leads against the foe;
Forward into battle,
See, his banners go.'

"On our agenda paper is a notice to consider the 'Sir Henry Edwards Presentation (Girls) Fund.'

"Sir Henry Edwards is a member of the *Salamanca* Preceptory, Halifax. He was present, and received the officers of London Grand Priory, at my installation as the Prior of West York, on the 14th July, 1882, at Bradford.

"On account of advancing years, he has retired from the active duties of the various degrees of Masonry.

"The Charity Committee of this Province, at Leeds, on the 15th November, 1884 considered that it was desirable to perpetuate the name of Sir Henry Edwards, Bart., C.B., by the purchase of a presentation, in in perpetuity, to the 'Royal Masonic Institution for Girls,' at a cost of one thousand guineas.

"I trust this Provincial Priory will shew its sympathy with this movement, and add its name to the list of contributors.

"This is our annual meeting, and therefore, the treasurer will present his statement of our finances, from which we shall be able to subscribe some small sum suitable for this purpose.

"Sir Knights, I have again to make a selection of Officers for the coming year. It is a matter of regret that some decline to take office. I hope I may prevail upon Sir Knights, in Sheffield, to take office at this assembly.

"In conclusion, I do hope that all the Sir Knights will co-operate with the officers for the satisfactory working of this Priory. We must not take rank and position in the Order, and remain idle spectators in it. We ought not to allow the 'Chancery' of this Priory virtually to assume every Sir Knight's duty. This office cannot be expected to do every Knight's work, and the Sub-Prior, J. D. Kay and the Chancellor, J. W. Monckman, cannot attend to their own onerous duties which they so admirably perform, in addition to supervising other Knight's duties also. Preceptories must take their part and Preceptors display a warm interest in supporting the advancement of the Order, if this Provincial Priory is to progress and prosper in West Yorkshire.

"This Priory will, I hope, see the force of these remarks and support me in carrying out suggestions made for the prosperity and welfare of this branch of the United Religious and Military Order of the Temple in England and Wales and the Colonial Dependencies of the British Crown.



J. W. MONCKMAN, P. PROV. G.D. OF CERE.
CHANCELLOR OF WEST YORKSHIRE.

"I thank you Sir Knights for your welcome, for receiving me under the 'Arch of Steel,' and for coming in such numbers to this Provincial G Priory."

VISIT OF AMERICAN KNIGHTS TEMPLARS TO ENGLAND. RECEPTION AT YORK.

During the Jubilee year of the reign of Her Majesty, a number of American members of the united religious and military orders of the Temple and St. John visited this country. They journeyed to York and were there received and entertained by the antient *Ebor* Preceptory. The Very Eminent Prior of West Yorkshire, Sir Knight Thomas William Tew was invited to meet them. On that occasion his address was in the following terms:—

"Preceptors, Past Eminent Priors, Commanders, Constables, Marshals, and Sir Knights,

"It gives the greatest pleasure and gratification to the Antient *Ebor* Preceptory No. 101, and also to the Knights Templars of the North and East Ridings, and those of the West Riding of the County of York, to welcome in the most sincere and cordial manner our brethren Bro. Chas. E. Meyer of Philadelphia and the Sir Knights, who have travelled from America to this antient, historic, and Masonic City of York, in this the jubilee year of the reign of Her Most Gracious Majesty Queen Victoria, Empress of India, and to request them to accept at our hands, our most loving and fraternal reception.

"This is not the first time that we have had the honour of a fraternal visit from the Sir Knights from across the Atlantic. On the 24th July, 1883, some of the Knights of Apollo Commandery No. 2, Chicago, came here. They made me an honorary member, and send me every year copies of their printed transactions, a compliment I greatly appreciate, and now courteously acknowledge.

"We all bear in mind, with every feeling of pleasure, the brilliant reception and re-union of those Sir Knights in the Masonic Hall, Duncombe Place, in that year. We are rejoiced to have another opportunity of welcoming again, in the most fervent manner, our distinguished and illustrious brethren, with the sincere hope and belief that these re-unions may often be repeated, and that they must inevitably

tend to strengthen and cement the principles of Antient, Free and Accepted Freemasonry in the hearts of the brethren and Sir Knights of the old and new worlds, and that we and they may ever live in 'unity of spirit and in the bond of peace.'

"Permission to make this visitation, by the Sir Knights from America, has been graciously granted by the Grand Commander of Pennsylvania, R. E. Sir George S. Graham, and by the Grand Master of Knights Templars of the United States M. E. Sir and General Charles Roome.

"In thanking them for their courtesy, we beg to reciprocate their generous and fraternal greetings, and to express the hope that the 'United Religious and Military Orders of the Temple,' under their jurisdiction, may continue to make their influence for good to abound more and more, and that amity, concord and prosperity, may be their inheritance, 'till time shall be no more.'

"You must further allow me to express our admiration of the character of him who has the distinguished honour to hold the high and exalted position and office of President of the United States of America; and our hope that under his rule and guidance, the prosperity and welfare of the Union may be increased and maintained.

"Amongst all the congratulatory letters sent to our beloved Queen, on her entering the jubilee year of her beneficent reign, there were none that more touched our sympathies and stirred our hearts with responsive feelings, than that which was sent by the President of the United States of America—Grover Cleveland.

"It may not be out of place if we take this opportunity to offer our congratulations to the V.E. Prior of the North and East Province of Yorkshire—Lord Londesborough—on the high and exalted position to which he has attained, by Her Most Gracious Majesty conferring upon his Lordship an Earldom. Long may he be spared to his country, this county, and the craft; and long may Freemasonry be represented in his illustrious house.

"I had the honour of being present at the ceremony of the initiation of his son Mr. Francis Denison—now Lord Raincliffe—into Masonry, at Scarborough, last October; and we all fervently hope and believe the son will ever walk in the steps of his noble and distinguished father.

"In contemplating the history of this city from the year A.D. 627, when Paulinus was enthroned as first Archbishop of York, and onwards from the time of Alfred the Great, and Edward who was the first to assume the title of King of England (A.D. 918), one cannot do otherwise than remember that we are standing on sacred ground, for the history of this place is so intimately bound up in the history of the English nation, that the record of one may almost be said to be the record of the other.

"As Christianity first spread in this neighbourhood from the North (Northumbria) so also Freemasonry first spread from this hallowed spot, and we cannot but be impressed with the thought of the magnitude of its present proportions over all the world.

"The beginning in this country was small, but it has gone on increasing and multiplying until it culminated in an universal demonstration of loyalty to England's Royal Grand Master on the 13th June, in the Albert Hall, London.

"This great event must carry the influence of Freemasonry to every class of beings in every part of the globe. The noble principles of Freemasonry have ever been exercised for the good of mankind: they are capable of still further and further expansion, until all the world shall be able to say 'Peace on earth, goodwill towards men.'

"The antient promise contained in the book of Genesis, may well be applied to the Anglo-Saxon race, and especially during the last fifty years. Its dignity, greatness and grandeur have never been surpassed in the history of the world. The prophecy has, I think, received a most remarkable fulfilment in the spread of the Anglo-Saxon race, and, I may add, of Freemasonry also, 'I will make of thee a great nation,' and 'I will bless thee and make thy name great, and thou shalt be a blessing.'

"East, west, north, and south, in every portion of the globe, the Anglo-Saxon race has spread, bringing with it 'peace and happiness, truth, justice, and liberty to mankind.' Wherever this race extends, there arts and sciences flourish; commerce and wealth accumulate, and prosperity increases. Wherever, too, Masonry spreads, there is to be found a development of those principles which are characteristic of good men and good citizens.

"To-day, this race comes from the far west to visit the people of England—the mother of the New World,—and to carry back with them,

we trust, those feelings of love and affection, which we of the 'old country' are always ready and willing to cultivate towards our brethren of the new.

"There are bonds of relationship existing between us, which neither time nor distance can sever; and whatever may be the feeling, sometimes, of other nations, friendship ought ever to be the bond of union between the English speaking populations of the world—between the people of Anglo-Saxon race on both sides of the Atlantic.

"As you are aware, our antient brethren were operative Masons, and travelled in guilds, building, wherever they went, edifices which are now the pride, not only of our own country, but also of the world.

"Naturally, in this city, which has been described as the antient home of Freemasonry in England, we look for some evidences of their handicraft. Perhaps there is no city richer in historical buildings. With justifiable pride we point to the grand old minster, the castle, the abbey, and many other buildings within the old walls.

"By the kind and fraternal courtesy of Bro. the Very Reverend the Dean of York, Dr. Purey Cust, Past Grand Chaplain of England, we shall have an opportunity to-day in the minster, of uniting together in singing a 'Te Deum,' according to the immemorial custom of our order.

"This is a day of rejoicing to the two Provinces of North East and West Yorkshire, to receive in conclave such a distinguished body of Sir Knights, as are assembled in this hall; and it is with every feeling of pride, that the Prior of West Yorkshire has the honour to address these few words of welcome to the representatives of our order from America.

"Receive then from us, Sir Knights, the expression of our cordial good will, and our fraternal welcome. May your visit to the 'old country' be productive of every beneficial result to your health and happiness; and when you return to your homes beyond the sea, bear with you our hearty good wishes, for the prosperity of the Craft, and of Knight Templary in the United States of America."

ADDRESS TO THE *LEODIENSIS* ROSE CROIX CHAPTER,
15TH JULY, 1879.

[At the invitation of the M. W. S. Bro. Doctor Edward Heffernan and the *Leodiensis* Chapter, Bro. Tew paid them a visit. He does not appear to have gone in any official character, only as an illustrious guest.]

"Illustrious Companions,

"I thank the M. W. S., illustrious Bro. Edward Heffernan, for his invitation to be present at this Meeting of *Leodiensis* Rose Croix Chapter, and I congratulate Leeds in having under the Supreme Council an institution so flourishing.

"Permit me to say, that the work which has been accomplished this evening, by your illustrious commander, must have impressed the realities of this Christian degree on all our minds. We must feel that our assiduity in the higher degrees of Freemasonry, should ever be commensurate with our lofty obligations, which become more and more extensive as we advance in Masonry.

"The ceremony in this Chapter has been most admirably conducted. It is peculiarly interesting. It assists in strengthening the Masonic ties. It teaches us under the new dispensation, which it unfolds, the social relations to this and all other orders of the Craft—it strengthens the social affections towards the whole family of mankind, by enkindling benevolence, exciting virtue, ascribing praise to the meritorious, and dispensing its highest symbolical offices to the diligent and industrious searcher after truth.

"We are taught that the duties of an elect, perfect and sublime Mason are to improve the morals; to amend the heart; to keep free from jealousy, revenge, and every other evil passion; to be always ready to communicate benefits; to have a tongue of good report; and the most perfect respect and submission to authority.

"The symbolic teaching of this degree is perfectly consistent with the Christian faith. This one, more than the third, figuratively expresses the passage of man through the valley of the shadow of death, accompanied and sustained by the Masonic virtues, 'Faith,' 'Hope' and 'Charity,' and his final reception into the abode of light and immortality.

"This degree is a revelation. It is, as I have before observed, pre-eminently a Christian degree, the symbols, of which the jewel is

composed, will satisfy students of the Christian character of this degree, which adds another to the genuine secrets of a M.M.

"The pelican is adopted as an emblem of the Saviour, who shed His blood for the salvation of the human race. The cii. Psalm alludes to the pelican in the wilderness. We are led to the foot of the cross. We see the 'rose of Sharon,' the 'lily of the valleys;' at the foot of the cross is the pelican and on the reverse an eagle. In Deut. xxxii., 11th verse, what a beautiful comparison is made between the care and paternal affection of the Deity for His people and the natural tenderness of the eagle for her young: 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him.'

"Here then is the symbol of Him in His divine character, bearing the children of His adoption on His wings, teaching them with unequalled love and tenderness to spread their new fledged wings and soar from the dull corruptions of earth, to a higher and holier place, the grand *Sanctum Sanctorum* above.

"This new mystery, this new obligation is referred to in Dante's 'Divina Commedia.' In the 'Paradise,' we find that before the last vision, St. Peter examines him on 'Faith'; St. James on 'Hope'; and St. John on 'Charity.'

"We read that beholding Beatrice increased in beauty, Dante becomes aware of his elevation to the planet Saturn. Here are seen contemplative spirits ascending a ladder, whose summit reaches to heaven. By a smile from Beatrice, he is encouraged to ascend; and is conducted to the constellation of *Gemini*; whence, looking back through the spheres, he surveys our insignificant globe, and marvels how it can engross the attention of immortal beings.

"Summoned before St. Peter, St. James, and St. John (Dante supposes 'Faith,' 'Hope,' and 'Charity,' to have been represented at the transfiguration, by St. Peter, St. James, and St. John respectively) he undergoes an examination upon the three cardinal virtues, which these three Apostles are respectively supposed to represent.

"The confession of his faith having been in the first place made to St. Peter, that apostle expresses his delight, by embracing him three times, and pronouncing upon him a divine benediction.

"In his examination by St. James, he says, he derived his first encouragement to place his hope in God from the psalms of David; and this confession draws forth the sympathy of the heavenly host.

"St. John is described as uniting himself to his fellow apostles, like a modest virgin, who joyfully rises from her seat, and enters the nuptial dance, with singleness of heart, intent on doing honour to the bridal pair.

"This beloved disciple, who rested on the breast of our Saviour,—

Lo, this is he, who on the bosom lay
Of our great *pelican*; and undertook
Beneath the *cross*, his high emprise that day

attracts the attention of the poet to such a degree, that Dante is deprived of sight, and falls into a trance. During this abstraction from the things of earth, he is examined by St. John (who is described as 'Christ's blest eagle,') concerning Charity, or the love of God; when, having expressed himself in sentiments that elicit the approbation of heaven, he is restored to sight by a look from Beatrice, (Heavenly Wisdom). After an interview with our first parents he hears a hymn sung to the Trinity, and in an ecstasy of delight exclaims

O bliss ineffable! O rapture pure!
O life of love and peace! O wealth that knows
No wish beyond,—unsullied and secure!*

"On the steps of the ladder are the initials of the Latin inscription I.N.R.I., representing *Jesus Nazarenus Rex Judeorum*, which initials were used by the Rosicrucians as the initials of one of their hermetic secrets, '*Igné Natura Renovatur Integra*'—By fire Nature is perfectly renewed.

"The learned Mason finds in these initial letters the equivalent of Hebrew names of the ancient elements—water, fire, air, and earth.

"At the top of the ladder is the *ne plus ultra*, the K.D.S.H., uniting the whole structure, interweaving the symbols of Craft Masonry with the emblem of the Christian faith.

"This emblem, the Cross, was not a new symbol. It was, from the earliest ages, with the Egyptians a symbol of eternal life; and so it was with the Jews, when Moses lifted up the serpent in the wilderness; so also it is to us, and is adopted as an emblem of Him who suffered on it. The Cross alludes to His death, and the Rose on the Cross is therefore an emblem of death of the Saviour for the sins of mankind.

* *Divine Comedy. The Paradise, Cantos xxiv, xxv, xxvi.*

"These symbols are well known to you, perhaps better than to myself, and remind you of your own motto, *Gloria in excelsis Deo, et in terra pax*. This is the gospel of the 'Rose Croix,' this the teaching of this degree.

"As members of this degree we are to be diligent, prudent, temperate, and discreet. We have renewed our promises to befriend and relieve every brother who shall need our assistance; to remind him of his failings, and aid his reformation.

"These generous principles we are to extend further. Every human being has a claim upon our kind offices, so that we are enjoined to do good to all, while we recommend it more especially to the household of the faithful.

"By diligence in the duties of our respective callings, by liberal benevolence, and diffusive charity; by constancy and fidelity in our friendships, by uniformly just, amiable and virtuous deportment, we may discover to Masons, not yet converted to the Christian faith, the beneficial and happy effects of this antient and noble rite.

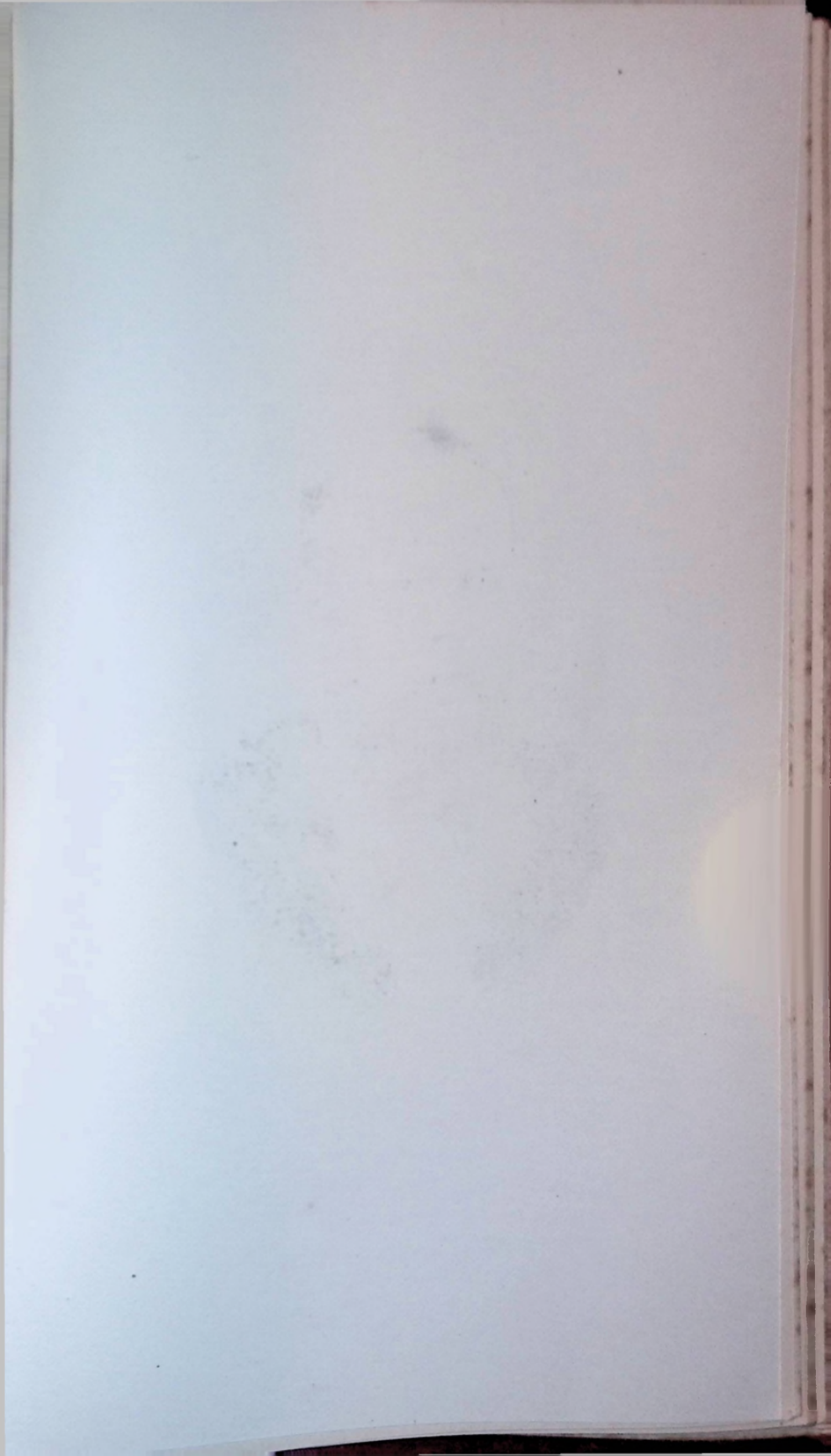
"Let it not be supposed that we labour in vain, for our work is through Jehovah, and our recompense hereafter.

"Finally, brethren, in the Spirit of your motto, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with you and bless you.

"We have broken bread—we have eaten salt with one another, and from the goblet of eternal affection have invoked the blessing of Him who is the 'Rose of Sharon,' etc., to aid on earth our progress to that state of perfection which will enable us, when bursting forth from the tomb, to join our great Emmanuel in the skies, and to be there united in a happy eternity."

PRECEPTORIES OF KNIGHTS TEMPLARS IN WEST YORKSHIRE.

No.	Name.	Town.	No. of Members.
3 ...	<i>Plains of Rama</i> ...	Keighley ...	11
4 ...	<i>Hope</i> ...	Huddersfield ...	22
13 ...	<i>Faith</i> ...	Bradford ...	26
18 ...	<i>Prince Edward</i> ...	Eastwood ...	15
21 ...	<i>Salamanca</i> ...	Halifax ...	27
39 ...	<i>Fearnley</i> ...	Dewsbury ...	15
66 ...	<i>De Furnival</i> ...	Sheffield ...	37
114 ...	<i>Fidelity</i> ...	Leeds ...	31
			184





THOS. BATEMAN FOX, J.P.
P. PROV. C. WARDEN.
CHAIRMAN OF CHARITY COMMITTEE

WEST YORKSHIRE CHARITY COMMITTEE.

The astonishing progress which Freemasonry has made during the past 50 years has often called for notice. At the accession of Her Majesty in 1837 the number of lodges on the roll of Grand Lodge was 645, of which 100 were London Lodges. In 1887, the Jubilee year, there were 2210: during that year 39 were added to the roll, and when it is shown that since that date, 1888-1891 inclusive, there have been 162 additional warrants issued, it will be seen what rapid strides the Institution has been lately making. Corresponding advance is shown in the Chapters.

Striking as these figures are, the statistics relating to the Masonic Charitable Institutions are not less so. The Girls' School, for instance, which was founded in 1788, in 1837 clothed fed and educated 65 children at a yearly cost of £1,450: to-day it provides for over 265, and requires for its maintenance something like £10,000 per annum. The number of Boys in the Masonic School in 1837 was 60, and the yearly income £880, this year it has 264 on its books and requires between £11,000 and £12,000.

The Benevolent Institution was founded in 1842. In that year it had 15 men and five widows, annuitants: now it has about 180 men and 235 widows, who are yearly in receipt of a fairly comfortable maintenance.

The list of subscribers to the Aged Freemasons' and Widows' Funds issued by the Secretary in 1859 is a small sized book of 80 pages. That put forth for last year by Bro. Terry, contained 386 pages of a size quite double. Examples of similar kind, all tending towards the same result, all pointing to the rapid growth of the Charities and to the colossal proportions to which they have attained, might be given, but it may be realised best perhaps thus. In 1837 the Freemasons raised for their schools annually about £2,530: to-day they expend on their three Institutions about £40,000 per annum, in addition to the amounts awarded by the Board of Benevolence in London and the grants and donations of private lodges.

Whether all this money is wisely expended or is made the most of, I decline here to discuss. I confine myself to facts and leave opinions

out of the question. And it must be admitted that a Society that raises and bestows in Charity a sum approaching £50,000 a year is a fact of which some cognisance deserves to be taken.

These remarks of course apply to the Masonic body generally. Let us now enquire as to West Yorkshire.

In this Province there is an organisation called the West Yorkshire Charity Committee, and all matters relating to the Masonic Charities are more or less relegated to that body.

The date assigned for the formation of the Committee is the 13th April, 1859, but the minutes of the first meeting, of which there is any official record, bear date 28th March, 1860.

Before the Committee was formed there existed, what was called, a Lodge of Benevolence. This lodge met usually, at the same time and place as the Provincial Grand Lodge, and granted small sums in deserving cases to brethren or their widows in the Province. As time went on the Board of Benevolence travelled about to different towns, but there is nothing in their early records to show that any attempt was made to get West Yorkshire children into the schools. There was of course at that time no Benevolent Institution. The first record of this board is given under date of Wakefield, 6th August, 1829. Robert Carr, Esq., Rt. W.D.P.G. Master was in the Chair. They opened to the third degree before commencing business. Amongst those present, in addition to Bro. Carr, were Charles France, Prov. G. Treas., Richard Hird, Prov. G. Sec., Geo. H. France, Prov. G.D. of C., William Dawson of *Unanimity* Lodge, Wakefield, and Christopher Foster, W.M. *Alfred* Lodge, Leeds. Their custom was apparently, to meet about twice a year, and the minutes, excellently well written and kept, will reward Masonic enquirers into their proceedings. Sometimes, it would appear, the whole Provincial G. Lodge was converted into a Lodge of Benevolence. Such was the case on the 8th of October, 1832, when the Earl of Mexborough was in the Chair, supported by Bros. Robert Carr, John Heselton, Chas. Lee, Wm. Taylor, Abram Parkinson, Rev. M. J. Naylor, D.D., Richard Hird, Geo. Hy. France, James Hargreaves, Benjamin Taylor, and many others, doubtless, pillars of Masonry in those days.

There are occasional breaks in the records, but upon the whole the continuity is well maintained, and, in a quiet way, they did good Masonic service. Amongst other matters they arranged in 1837

to have Past Masters' Lodges of Instruction, and it is told us, that at the meetings of the Lodge of Benevolence, ceremonies were worked for the benefit and instruction of the brethren. I might give quotations of considerable interest from these transactions, but will leave them for the historian. The minutes of the Prov. Grand Lodge of Benevolence cease in 1847 and it may be noted in passing, that, although the Masonic Institution for aged and distressed Masons and Widows was founded in 1842, there is no allusion to it during that year, nor in fact in the succeeding ones, in the Secretary's careful narration of their proceedings; from which it would seem that the members of the Board of Benevolence were either unacquainted with the circumstances, or were of opinion that it was of no concern or interest to West Yorkshire brethren.

The Charity Committee, as was said, was founded in 1859. It consists of a representative body elected by the Lodges, together with other brethren who, through various qualifications, have become *ex-officio* members.*

The Transactions of the first recorded meeting of the Charity Committee bear date 28th March, 1860. It appears to have been a good gathering, all the Lodges being represented except six or seven. Amongst the names of those present are Bros. the Rev. A. F. A. Woodford, William Rothwell, John Booth, D. Salmond, Henry Smith, Major Campbell, Rev. Joseph Senior, George Robinson, etc. They appointed the Rev. A. F. A. Woodford, Chairman, and Richard Reed Nelson, Secretary. The Rev. A. F. A. Woodford continued to preside for some years.

In addition to the names above mentioned, I am told, that Bros. Bentley Shaw, Thomas Hill, Wm. Gath, and John (Captain) Wordsworth, were interested or instrumental in the formation of the Committee, though they were not present at the first meeting.

Votes and voting papers very soon began to occupy the time and attention of the members. The Lodge of Benevolence used to appoint one of their number to receive them, and they were transmitted to London to some friend there to make the best of, but this practice was now abandoned.

On the 4th July, 1860, the Charity Committee presented a very full and favourable report of their condition in relation to the Masonic

* Vide Prov. G. Lodge By-Laws 37 and 38.

Institutions to Prov. G. Lodge. They next appointed a small committee whose duty it was to go, if necessary, to London to look after W. Yorkshire interests at elections

Meetings were held with great regularity and the proceedings are characterised by energy and enterprise. It is quite evident that there were some active and enthusiastic members on the executive, for the account of their proceedings is full of incident and by no means void of interest.

With regard to the votes, it would seem, that the system of voting differed in some degree from that now in vogue, and in the case of Annuitants the number of votes allotted to each voter, varied according to the number of candidates. It took the Province, in one instance, something like four years, to elect a poor and distressed brother to the benefits of the Annuitants' Fund.

By the year 1862, there is talk of exchanging boys' for girls' votes and in fact about this time commenced the system of exchange which now obtains so strongly at the elections. Then, too, it was impressed upon voters and upon Charity members, that the only way to make the success of the W. Yorkshire candidates a certainty was by combining and giving a loyal support to the executive.

There are no minutes of the proceedings between April, 1863 and April, 1866. There is no doubt, that the meetings took place, but through some oversight, the minutes were not posted up.

Bro. Woodford was still in the chair in 1866, and read a report of the proceedings of the committee during the year preceding, which report was presented to Prov. G. Lodge

The committee met quarterly and, not satisfied that the Charity stewards clearly understood their duties, determined to issue a special circular, giving them full instructions. Accordingly, on the 17th December, 1866, books with particulars as to the voters in each Lodge were sent out to the Charity members, and with them a statement of their duties. They were defined thus :—

1. Every brother elected to represent his Lodge on the Charity Committee of the Province, is expected to attend all its meetings.

2. It is his duty to make himself thoroughly acquainted with the Masonic Charities, to enable him to explain to the brethren the special advantages to donors and subscribers.

3. He is desired to use his best endeavours in procuring subscriptions and donations, and to disseminate as widely as possible all information with respect to the several Masonic Charities, their respective claims, means, and requirements, which information he may obtain from the Provincial Grand Secretary.

4. He is to explain to the brethren of his Lodge, that the whole of the Lodge, and individual members' votes for the Masonic Charities are to be given to the candidates selected by Provincial Grand Lodge (in the selection of which candidates every subscriber is entitled to vote), and to show them the immense advantage this Province has gained, by combined action in voting since the principle of united organisation was adopted.

5. It is his duty to collect the voting papers of his Lodge and brethren thereof, and to forward them signed (but not filled up) to the Provincial Grand Secretary as early as possible after their receipt.

It might fairly be said, that whilst this is interesting information, yet its connection with our Rt. W. Prov. G. Master is not quite clearly made out. But when it is known that Bro. Thos. Wm. Tew's name now appears in the list at the January meeting of the year 1867 as representing *St. Oswald's* Lodge No. 910, and that from that day down to the present he has been associated more or less intimately with the West Yorkshire Charity Committee, then perhaps it will be allowed that this brief sketch is not out of place. In point of fact Bro. Tew has attended the meetings frequently, after 1875 most regularly, has identified himself so completely with the success of the West Yorkshire Masonic Charities, and has subscribed so freely in their support, that to omit a notice of this connection would be an injustice.

On the 15th May, 1867, Bro. Dr. Senior was elected Chairman and Bro. G. H. Westerman Vice-Chairman of the Committee for the ensuing year. The attendance of the former does not strike one as being very regular, Bro. Woodford or Bro. Bentley Shaw being often found as his substitute.

On the 30th March, 1869, Bro. Woodford was re-elected Chairman and Bro. Dr. Senior Vice-Chairman.

On 22nd March, 1871, Bro. Tew was present in support of a Pontefract candidate for the Boys' School.

After Bro. Tew became Deputy in 1875, his attendance at the meetings was constant. He was now an *ex officio* member and was not slow to perceive, that through its representative character, the Charity Committee placed him in intimate relation with every Lodge in the Province, that by means of the Charity members, the feelings of the Lodges might be ascertained, and that thus the executive were put in closer touch with the brethren, than by any other method.

The initiative of all movements taken up by the Craft outside the usual Lodge work, has invariably been the action of the Charity Committee. They set on foot the organisation, by which the amounts required for the various Presentations were raised; they managed the Binckes Pension Indemnity Fund, and through the executive of this Committee, the manipulation of votes and the working of the elections is still conducted.

Of West Yorkshire Presentations, there are now seven, viz., two to the Boys' schools, two to the Girls', two Widows', and one Man's Presentation. Of these the first six were purchased, at 1,000 guineas each, whilst the last cost this Province £1,155. They are known as:—

Boys. 1871. The Earl de Grey and Ripon Presentation.

1872. The Marquess of Ripon "

Girls 1880. The Bentley Shaw "

1885. The Sir Henry Edwards "

Widows 1887. Two Queen's Jubilee "

Men 1892. The Thomas William Tew "

They are perpetual, and on the death of those whose names they bear, the Presentation rest with the Prov. G. Master *pro tempore*.

So complete and efficient has the working of the elections become, by means of the Charity Committee (though its action is by no means perfect, as many lost votes too sadly prove), it is not to be wondered, that other Provinces should form similar combinations. The result of this is, that each year the competition becomes keener, and the number of votes required to carry a candidate is increasing: for example, in 1868, in the case of the Masonic schools, 1,000 to 1,100 votes were ample to insure success, whereas now it needs from 2,500 to 3,000* to place them free from uncertainty.

* Ida Mary Lampen elected by West Yorkshire, in April of this year (1892), was 7th on the list, and polled 3056 votes.

In the Old Peoples' Elections, in 1869, a widow might be considered safe if 1,200 votes were polled, and a man with considerably less; now, to carry the one it requires 3,900 votes, whilst no number under 3,100 is regarded as placing a satisfactory result beyond doubt in the case of the other. This arises chiefly through the increased issue of votes, consequent upon greater activity on the part of the Charity members in obtaining subscriptions and Stewardships. The Institutions themselves also hold out bribes occasionally, when suitable opportunities occur, in order to swell their funds. In 1888, the Girls' school kept their Centenary festival, and in 1892, the old people their Jubilee. Each offered considerably enhanced voting value for the money subscribed, and the consequence was, that the Girls' school gathered in the very handsome sum of £50,000, whilst that obtained by the Benevolent Institution is expected, when complete, to come very near to the stupendous total of £70,000.

The organisation of the Charity Committee comprises a President, Vice-President, Chairman, Vice-Chairman, a Secretary and a small executive Committee. The Rt. W. Prov. G. Master and his Deputy *ex-officio* fill the posts of President and Vice-President, but the Chairman conducts the business of the meeting. The election of these latter officers, takes place yearly, but for some time back it has become a rule to select the same Chairman and Vice-Chairman for five years in succession, after which a change takes place. The Chairmen from the time of the formation of the Committee have been as follows:—

CHAIRMAN.

- 1860 Rev. A. F. A. Woodford.
- 1867 Rev Joseph Senior, LL.D.
- 1869 Rev. A. F. A. Woodford.
- 1871 Manoah Rhodes.
- 1872 Thomas Hill.
- 1876 W. H. B. Tomlinson, J.P.
- 1881 John Wordsworth (1019)
- 1886 Wm. F. Smithson.
- 1891 T. Bateman Fox, J.P.

VICE-CHAIRMAN.

- Geo. H. Westerman.
- Rev. Joseph Senior, LL.D.
- Thomas Hill.
- John Wordsworth (Capt.)
- John Wordsworth (1019)
- Wm. F. Smithson.
- T. Bateman Fox.
- Wm. C. Lupton.

CHARITY COMMITTEE.

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To these Institutions the Rt. W. Prov. G. Master, Bro. Thos. Wm. Tew, J.P., has given the following sums :—

ANNUITANTS.

	£	s.	d.	Men's Votes.	Widows' Votes.	Total Votes.
Thos. Wm. Tew, patron ...	220	10	0	giving 120	96	216
Members of his family ...	110	0	0	" 44	40	84
T. W. Tew to Chair of W. Yorks. Charity Committee	125	0	0	" 40	—	40

(This was in 1878 in consequence of the loss of votes by the death of Bro. Bentley Shaw)

GIRLS.

On Chair of C.C. (see above)

1878	183	15	0	"	—	—	25
T. W. Tew personal, vice- patron	147	0	0	"	—	—	79
Mrs. Tew	10	10	0	"	—	—	5

BOYS.

T. W. Tew, vice-president ...	84	0	0	"	—	—	36
	£880	15	0				485

Bro. Tew has served 13 times Steward to Benevolent Institution, 13 times to Girls' School, and five times to Boys'.

DATES AND PLACES OF MEETING

OF

PROVINCIAL GRAND LODGE OF BENEVOLENCE.

Date.	Place, &c.	Date.	Place, &c.
1829.		1831.	
July 6..	Great Black Bull Inn, Wakefield	Jan. 3..	Great Black Bull Inn, Wakefield
Oct. 5..	Do. do.	Apr. 4..	Do. do.
1830		July 4..	Do. do.
Jan. 4..	Do. do.	Oct. 24..	Music Saloon, Wakefield
Apr. 5..	Do. do.	1832.	
Oct. 4..	Music Saloon, Wakefield	Jan. 2..	Great Black Bull Inn, Wakefield

WEST YORKSHIRE

Date.	Name of Place, &c.	Date.	Name of Place, &c.
1832.		1840.	
Apr. 2..Great Black Bull Inn, Wakefield		Dec. 16..Adelphi Hotel, Dock Street	
July 2..Do. do.		Leeds	
Oct. 8..Music Saloon, Wakefield		1841.	
1833.		Feb. 10..Temple Inn, Waterhead Mill,	
Jan. 7..Great Black Bull Inn, Wakefield		Saddleworth	
July 1..No meeting. P.G.S. only present		June 2..Corn Exchange Rooms, Wake-	
Sep. 23..Music Saloon, Wakefield		field	
1834.		June 23..Scientific Lodge 642, Bingley	
Jan. 6..Great Black Bull Inn, Wakefield		Oct. 14..Lewther Arms Hotel, Goole	
Apr. 7..Do. do.		1842.	
July 7..Do. do.		May 23..Corn Exchange Rooms, Wake-	
Oct. 27..Music Saloon, Wakefield		field	
1835.		June 14..Masonic Hall, Huddersfield	
1836.		Aug. 30..George Inn, Huddersfield	
May 2..Music Saloon, Wakefield		Oct. 14..Masonic Hall, Huddersfield	
1837.		1843.	
Apr. 3..Great Black Bull Inn, Wakefield		Oct. 5..Black Bull Inn, Wakefield	
May 15..Music Saloon, Wakefield		Oct. 16..Corn Exchange Rooms, Wake-	
Sep. 4..Great Black Bull Inn, Wakefield		field	
Oct. 2..White Hart Inn, Briggate, Leeds		1844.	
1838.		June 24..Freemasons' Hall, Dewsbury	
Jan. 3..Masonic Hall, Huddersfield		Oct. 23..Old Assembly Rooms, Talbot	
May 7..Music Saloon, Wakefield		Inn, Halifax	
July 30..Probitry Lodge Room, Old Cock		1845.	
Inn, Halifax		Apr. 17..Lodge Room of the Wakefield	
Oct. 5..New Delph, Saddleworth		Lodge 727, Wakefield	
1839.		May 21..Corn Exchange Buildings,	
Jan. 2..Bull Inn, Wakefield		Wakefield	
Apr. 29..Music Saloon, Wakefield		1846.	
Aug. 29..Savile Lodge Room, Adelphi		Feb. 24..Devonshire Arms Hotel, Keigh-	
Hotel, Dock Street, Leeds		ley	
Oct. 18..Verity Lodge Room 681, Vic-		1847.	
toria Tavern, Ripon		Jan. 27..Great Bull Inn, Wakefield	
1840.		May 3..Corn Exchange Buildings,	
Mar. 16..Amphibious Lodge, Globe Inn,		Wakefield	
Millbridge		July 5..Masonic Hall, Dewsbury	
May 18..Corn Exchange Rooms, Wake-		Oct. 4..Masonic Hall, Huddersfield	
field			

CHARITY COMMITTEE.

TIMES AND PLACES OF MEETINGS

OF

WEST YORKSHIRE CHARITY COMMITTEE.

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1860...Mar.	28...Huddersfield	1869...Oct.	9...Bradford
1860...April	11...Heckmondwike	1869...Nov.	20...Halifax
1860...July	4...Halifax	1869...Nov.	27...Leeds
1860...Nov.	2...Heckmondwike	1870...Jan.	19...Rotherham
1860...Dec.	17...Dewsbury	1870...Mar.	26...Mirfield
1861...Jan.	2...Heckmondwike	1870...April	11...Bradford
1861...Jan.	25...Heckmondwike	1870...Oct.	10...Bradford
1861...April	5...Heckmondwike	1871...Mar.	22...Dewsbury
1861...May	1...Dewsbury	1871...April	12...Huddersfield
1861...Sept.	6...Huddersfield	1871...July	12...Ripon
1861...Nov.	6...Bradford	1871...Sept.	29...Bradford
1861...Dec.	19...Dewsbury	1871...Oct.	18...Bingley
1862...April	4...Dewsbury	1872...Jan.	24...Wakefield
1862...Oct.	1...Doncaster	1872...Feb.	12...Mirfield
1863...Jan.	7...Dewsbury	1872...April	3...Huddersfield
1863...Feb.	14...Huddersfield	1872...July	17...Sheffield
1863...April	7...Huddersfield	1872...Sept.	6...Dewsbury
1866...April	4...Huddersfield	1872...Oct.	5...Bradford
1866...July	4...Harrogate	1872...Oct.	23...Pontefract
1866...Oct.	3...Ripon	1873...Jan.	22...Harrogate
1867...Jan.	2...Sheffield	1873...April	16...Huddersfield
1867...April	27...Bradford	1873...July	30...Uppermill
1867...May	15...Huddersfield	1873...Oct.	4...Shipley
1867...Oct.	5...Mirfield	1874...Mar.	28...Bradford
1868...Jan.	22...Leeds	1874...Sept.	5...Goole
1868...Mar.	2...Leeds	1875...Mar.	6...Leeds
1868...Aug.	23...Leeds	1875...June	19...Bradford
1868...Sept.	29...Huddersfield	1875...Sept.	25...Wakefield
1868...Oct.	20...Huddersfield	1876...Mar.	25...Huddersfield
1869...Jan.	9...Bradford	1876...July	19...Huddersfield
1869...Mar.	30...Leeds	1876...Sept.	23...Leeds
1869...July	6...Leeds	1877...Mar.	24...Dewsbury

1877...July	18...Sheffield	1884 . Nov.	15...Leeds
1877...Sept.	22...Batley	1885...Mar.	28...Bradford
1877...Nov.	7...Huddersfield	1885...Sept.	26...Leeds
1878...April	6...Leeds	1886...Mar.	29...Huddersfield
1878...Sept.	27...Barnsley	1886...Sept.	25...Shipley
1879...Mar.	14...Pontefract	1887...Jan.	15...Dewsbury
1879...Sept.	20...Batley	1887...Mar.	26...Leeds
1880...Mar.	12...Wakefield	1887...Sept.	25...Halifax
1880...Sept.	11...Dewsbury	1888...Feb.	25...Leeds
1881...Feb.	5...Leeds	1888...Oct.	6...Huddersfield
1881...Mar.	26...Leeds	1889...April	6...Dewsbury
1881...Sept.	9...Huddersfield	1889...Oct.	5...Mirfield
1882...Jan.	18...Leeds	1889...Dec.	21...Leeds
1882...Mar.	11...Rotherham	1890...April	12...Wakefield
1882...Aug.	26...Dewsbury	1890...June	23...Leeds
1882...Oct.	4...Holmfirth	1890...Oct.	11...Bradford
1883...Mar.	17...Sheffield	1891...Mar.	21...Leeds
1883...Sept.	22...Heckmondwike	1891...Oct.	19...Halifax
1884...Mar.	22...Wakefield	1892...Mar.	19...Wakefield

THE WEST YORKSHIRE MASONIC LIBRARY.

Himself a Masonic student, it is not surprising that Bro. Tew should incite and encourage others. His addresses are full of allusions and references and are deliberately suggestive.

The difficulties which beset the path of a Masonic inquirer are many and awkward, so much so, that some have found themselves quite unable to make progress unassisted, and have been driven to abandon a pursuit in which they were greatly interested. Manifold as are the impediments now, they were much more so twenty years ago, and we cannot too frequently bear this in mind, when reading the addresses of Bro. Tew.

Having therefore had experience of the trials, the disappointments and the vain longings of the student, knowing that without access to a good library, Masonic research was impossible, Bro. Tew took the earliest opportunity of bringing this subject before his West Yorkshire brethren, consistent with a reasonable prospect of its impartial consideration; for here let it be said, that the great mass of the Masons of West Yorkshire required some education, some preparation for this previously unconsidered view of Freemasonry. With of course, many notable exceptions, this was undoubtedly so, and I fear, even yet, the number who see in Freemasonry only Stewardships and votes, whose ideas of it do not get beyond the Benevolent Society stage, largely prevails. A generation or more ago, perhaps, good fellowship and social conviviality were the characteristics of our society. This to some extent may still be said of us, but our social board, groaning though it often is, with creature comforts, yet does not quite supply all that a society constituted as Freemasonry is, ought to afford.

No; our Masonic Institutions, with a large proportion of its members, are now the great feature, the *alpha* and *omega* of our Brotherhood; beyond the charitable organisations they cannot get, and attempts on the part of others, to lift themselves to a higher level, are viewed with amusement, sometimes, perhaps, with contempt. These form the *vis inertiae*, the initial and final difficulty which enthusiasts like Bro. Tew have had to contend with.

WEST YORKSHIRE

Benevolent to a fault, and ardent supporter, as he has always been, of the Charities, our Rt. W. Prov. G. Master has, however, never lost sight of the other and higher aspect of Freemasonry. He has invariably tried to make his brethren think; and when, after a long and persevering course of instruction, after encountering difficulties many and varied, he began to see his way, he at once set on foot a scheme long hoped for, long desired, that of founding a Masonic library.

Taking counsel from his deputy, Bro. Henry Smith, and willing to receive suggestions from any one who had a sympathetic interest in his plan, Bro. Tew early in 1888 issued the following circular:

THE GRANGE, CARLETON,
PONTEFRAC, *January, 1888,*

DEAR SIR AND BROTHER,

The time has, I hope arrived when something may be done towards carrying out my long cherished idea, and that of my Deputy, to possess in this Province a MASONIC LIBRARY AND MUSEUM.

When visiting Lodges I have noticed a need for reference to works and authorities on Masonic Jurisprudence and Historical facts, and I have experienced a difficulty of ready access to such varied information.

I have also observed how many Brethren have expressed a desire to be made acquainted with such means of reference.

I am convinced that a large amount of Masonic literature is scattered about this Province, which would find a safe and settled home if a Library were formed, and a competent and zealous Brother selected to assist the Provincial Grand Secretary in the capacity of Hon. Librarian and Curator.

A suitable room, adjoining the Prov. G. Secretary's Office, has been furnished, and a book-case purchased; my idea is that all Masonic works of value, as well as writings of Yorkshire Freemasons, should find a place on the shelves of this Library at Wakefield, as well as works of science and art.

A number of books, pictures, etc., has been collected, and doubtless many contributions will be made so soon as it is known that we are ready to receive and preserve them. As early as possible a catalogue will be prepared, to enable students to refer to and inspect them during, of course, the hours the Secretary's Office is open.

Bro. WM. WATSON, of 28, East Parade Leeds, has kindly consented to assist me in carrying out this object, by acting as Honorary Librarian and Curator until next Prov. G. Lodge in April.

To this long cherished scheme I and my Deputy invite your kind and cordial assistance, and I make this application with the assurance and conviction that you and your Brethren will afford every facility and support in your power to enable us to establish a Library and Museum, which shall be at once the pride and credit of the Province.

Warrants and books of extinct Lodges, obsolete jewels, aprons and clothing, Masonic manuscripts, curios and medals, specimens of antique Masonic earthenware and engraved glass, pictures and engravings will be thankfully received.





WILLIAM WATSON, P. PROV. G. SUP. OF W.
LIBRARIAN OF THE PROVINCE.

Communications may be made to BRO. WM. WATSON, Honorary Librarian and Curator.

Prov. G. Secretary's Office, Bank Chambers, Westgate, Wakefield.

I remain,

Dear Sir and Brother,

Yours faithfully and fraternally,

THOMAS WM. TEW,

Prov. Grand Master.

A beginning having been made, it is astonishing how rapid the evolution has been. Donations of books, pictures, &c., came in from all quarters, in many cases most unexpected quarters, and evidence was not slow in appearing which showed, that the heaven had been silently working, and that the bread of Masonic instruction had not been cast upon the waters in vain.

There is one fact in connection with the West Yorkshire Masonic Library which it would be unfair to minimise and unjust to ignore, and that is, that whatever success it has attained, is largely due to the experience, the energy and the pertinacity of the honorary librarian, Bro. William Watson. Unlike many officers in similar circumstances, Bro. Watson, as he most freely and gratefully admits, has had an enthusiastic and generous patron at his back. He has had his difficulties; but with the support of a Prov. G. Master like Bro. Thos. Wm. Tew, hardships vanish, difficulties fly away, and by work and application, miracles may almost be accomplished.

The Library has been the pet scheme of Bro. Tew and has achieved a most remarkable success.

I don't profess, in the few pages that remain to me, to give a critical disquisition upon the many valuable MSS. books or *curios* to be found in the West Yorkshire collection; still less do I propose to burden this book with extracts from the library reports. These reports will, however, repay perusal, and I strongly recommend them to the notice of the brethren. There are, however, one or two matters which, as they are so closely connected with the Prov. G. Master of West Yorkshire, I shall offer no apology for bringing a little more prominently into notice.

Every one knows the value, real or supposed, of Masonic MSS. No one needs to be told that if you put a bibliomaniac of the mildest type (and there are many such) upon the track of one of these musty parchments, how keenly he will pursue it, how warily he will manœuvre,

how patiently he will wait, how unblushingly he will take advantage of the ignorance or indifference of some fortunate owner in order to gain possession of the coveted scroll. Competition too yearly grows stronger. Need I say more?

The number of these documents is of course somewhat limited. The County altogether possesses only twelve; at least only this number is known to experts. There may be, some think there undoubtedly are, others yet to be revealed, but we will leave those *in futuro* and confine ourselves to those *in presente*.

The neighbouring province of N. and E. Yorkshire has five, known as the *York MSS. Nos. 1, 5, 6, 4, 2*, which, I take it, is their arrangement chronologically. These have all passed through Bro. Hughan's experienced hands and may be found in his "Old Charges" or Reprints, by those desirous to make a closer acquaintance with them. Next there are the *Hope MS.* and the *Probity MS.*, belonging to the lodges bearing those names. These also have been reprinted and made accessible to the ordinary reader. Lastly there are five, all of which are the possession of the Province of West Yorkshire, and form part of the valuable collection in the Library at Wakefield. They are

- | | | | | | |
|----|---------------------------|-----|-----|-------|------|
| 1. | <i>Thomas W. Tew MS.</i> | ... | ... | about | 1680 |
| 2. | <i>William Watson MS.</i> | ... | ... | ... | 1687 |
| 3. | <i>Clapham MS.</i> | ... | ... | about | 1700 |
| 4. | <i>Hughan MS.</i> | ... | ... | " | 1700 |
| 5. | <i>Waistell MS.</i> | ... | ... | ... | 1693 |

All these, let it be noted, have been reprinted and issued at Bro. Tew's expense, with *fac-simile* extracts, to all the Lodges in the Province. It would be quite impossible here to give even the briefest description of these treasured MSS.; besides, they are most carefully and exhaustively treated, as has been said, in Bro. Watson's Reprints.

The first was the gift of Bro. J. W. Cocking, P.M. 2035, in whose family it is said to have been for some generations. How it got there, or by what lodge it was used, it would be interesting to know, but this does not appear. Bro. Cocking with disinterested zeal, not only gave up his MS., but in honour of the Prov. G. Master, suggested it should be called by his name.

No. 2, the *Wm. Watson MS.*, was obtained by purchase at the expense of Bro. Tew, and is considered to be *unique*, as it does not possess that family likeness which characterises some of them.

The *Clapham MS.* is incomplete. It was presented by Brother Clapham of Austwick Hall. The fourth on the list, the *Hughan MS.*, so called at Bro. Tew's request, was also bought by him, as was the *Waistell MS.*, which was formerly the possession of Bro. Waistell of Northallerton, P.P.G. Registrar N. and E. Yorkshire. It will be seen that three of these five documents found their way to our library by the munificence of our Prov. G. Master, and this is another instance, if such were needed, which illustrates his generous zeal and his earnest desire to make the Masonic library's reputation.

To give a list of Bro. Tew's gifts in the way of books, would be to publish a catalogue. Let it be enough to say, that their name is legion, that they are being added to almost weekly and that some of them are both rare and valuable. Of this last class is the famous work of Fifield D'Assigny M.D. It treats of the decay of Freemasonry in Ireland, and bears date 1744. So far as is known, there are but two copies of this book in existence and the second is on the shelves of the library of the Grand Lodge of Iowa, U.S.A.

Towards the expense of purchasing books and furnishing suitable cases, the Prov. G. Lodge and Prov. G. Chapter of West Yorkshire have voted occasional sums, but without the constant and substantial assistance of Bro. Tew, it would have been impossible for the library to have attained to a tithe of the importance which it has already so rapidly reached.

Without being too precise, it perhaps should be mentioned, that the collection contains a complete set of the *Constitutions*, excepting those of the years 1865 and 1866. They date from 1723, and are some of them excessively rare. The copy of 1769 belonged to the famous Dunckerley*, and contains his book-plate. Another valuable one is that of 1738, which was presented by Bro. Ensor Drury, of Sheffield.

There have been many donors of more or less handsome gifts to our store, and from all parts of the world, in the most gratifying manner, have additions to its shelves come in.

The W. Deputy Bro. Henry Smith has presented several pictures, one or two *unique*, as well as some books of interest; and Bro. Thos. William Embleton has added lustre to a brilliant Masonic reputation, by his varied and valuable donations to the library. It would be easy to

* Vide "Masonic Celebrities": *Are Quatuor Coronatorum*, by Robert Freke Gould

CORRIGENDA.

- Page 218. Sixth line from foot, omit *first*.
✓,, 332. Line 16, *read* Centenary for Centenary.
✓,, 333. In note. For C. F. *read* G. F. Crowe.
✓,, 342. *Read* Rev. Benjamin for Rev. Richard Mayou.
✓,, 384. For F. Laxon *read* F. Laxton.

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